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13215
f. 112.

3215 f. 112



THE

BOOK OF NATURE;

OR, THE

TRUE SENSE OF THINGS,

EXPLAINED AND MADE EASY

TO THE

CAPACITIES OF CHILDREN.

IN TWO PARTS.

BY WILLIAM JONES, M. A.

Author of the Catholic Doctrine of the Trinity, Lectures on the Figurative Language of the Scripture, &c. &c.

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1814.




20
SEP
1924

To Mrs. W——, of G——

MADAM,

I HAVE been looking out for some good mother, who takes delight in the education of her own children, and is capable of teaching them in a proper manner.

I have long wished to see what effect it will have upon the understandings of children, if we teach them knowledge, (especially the

you a proper person t
experiment for me.

With this view I se
little book of lessons,
my first essay on this n
instruction. I cannot r
it to you as a regular s
cause I have taken my se
jects as they happened t
themselves to my thoug

fied, that with such a mother, and such children, it has had a fair trial.

I recommend you and them, and my own endeavours, to the blessing of God.

THE

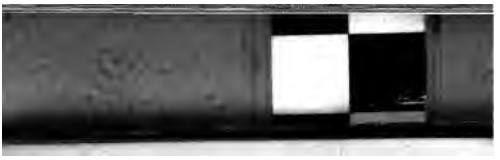
PREFACE.

IN my Lectures on the *Figurative Language of the Scripture*, I hazarded the following assertion in favour of its usefulness: "So "plain is this sort of teaching, "and so effectual, that if I "were to begin with the first "elements of instruction to a "child, I would teach this ideal "language, in preference to all "the languages in the world; "for

In this little Work, I
partly executed the plan
my mind then suggested t
under an assurance that
raise the curiosity of your
ple, and prepare their
standing for the reading o
Lectures; on the matter of
my mind had been work
more than twenty years, b

have learned that, I shall have nothing further to expect of them. The language of the word of God will then be opened to their minds, and the matter of it will have fixed itself in their affections: and when they shall be advanced and settled in life, they will teach it their own children, as I have taught them; for where this sort of wisdom hath once entered, it will never be lost or neglected; and he that values it for his own use, will have delight in communicating it to others.

To



To the Clergy of this Chu
I shall not *prescribe*: but, a
faithful brother, I will pron
them, that in teaching the youn
part of their flock, they will s
see a happy effect, if they
condescend to teach according
the rule I have followed in
book. Other books teach a gr
mar of *words*; but this is
grammar of *things*; to be
ceived by the *imagination*,
applied by the *understanding*,
the improvement of the *hear*
divine and moral wisdom.
all after the pattern of that

and forcible style of preaching and reasoning, which first confounded the Jews, and enlightened the Gentiles; and which will even now raise up converts to the Christian Faith, and support them in the same, against all the seducing efforts of Infidelity.

Nayland, May 1, 1792.

INTRO-

INTRODUCTION.

AS the ear heareth *words*, so doth the mind understand *things*; and hence there is a language of the mind, which teaches some things from the nature of other things. While we are learning to read, we think we have got all we want when the book becomes easy; but there is still another language, by which we are to get wisdom in a higher and a shorter way.

All children are delighted with pictures; but they do not know that the whole world is a picture,



and that all the things we see with our eyes speak something to the mind, to instruct and improve it.

When we know something of this language, then we may think ourselves able to read like men and Christians. It cannot be explained but by shewing what it is; and then it will speak for itself: But as neither children nor men can get wisdom without the help of God, we must pray to Him, that we may hear and understand; for *the seeing eye, and the hearing ear, the Lord hath made, even both of them.*

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THE

BOOK OF NATURE;

OR, THE

TRUE SENSE OF THINGS,

EXPLAINED AND MADE EASY

TO THE

CAPACITIES OF CHILDREN.

PART I.

THE

BOOK OF NATURE, &c.

LESSON I.

THE BEASTS.

THE ass hath very long ears, and yet he hath no sense of music, but brayeth with a frightful noise. He is obstinate and unruly, and will go his own way, even though he is severely beaten. The child, who will not be taught, is but little better; he hath no delight in learning, but talketh of his own folly, and disturbeth others with his noise.

The dog barketh all the night long, and thinks it no trouble to rob honest people of their rest.

The



The fox is a cunning thief: and men when they do not fear God, are crafty and deceitful. The wolf is cruel and blood-thirsty. As he devoureth the lamb, so do bad men oppress and tear the innocent and helpless.

The adder is a poisonous snake, and hath a forked doubled tongue: so do men speak lies, and utter slander against their neighbours, when *the poison of asps is under their lips.* The devil, who deceiveth with lies, and would destroy all mankind, is the *old serpent,* who brought death into the world by the venom of his bite. He would kill me, and all the children that are born, if God would let him; but Jesus Christ came to save us from his power, and to *destroy the works of the devil.*

Lord, thou hast made me a man for thy service; O let me not dishonour thy work, by turning myself into the likeness of some evil beast: Let me not be as the fox, who is a thief and a robber; let me never be cruel, as a wolf, to any of thy creatures: especially to my dear fellow-creatures, and my dearer fellow Christians; but let me be harmless as

the lamb; quiet and submissive as the sheep; that so I may be fit to live, and be fed in thy pasture, under the good shepherd, Jesus Christ. It is far better to be the poorest of his flock, than to be proud and cruel, as the lion or the tiger, who go about seeking what they may devour.

THE QUESTIONS.

Q. What is the child who will not learn?

A. An ass, which is ignorant and unruly.

Q. What are wicked men, who hurt and cheat others?

A. They are wolves and foxes, and blood-thirsty lions.

Q. What are ill-natured people, who trouble their neighbours, and rail at them?

A. They are dogs who bark at every body.

Q. But what are good and peaceable people?

A. They are harmless sheep; and little children, under the grace of God, are *innocent* lambs.



Q. But what are liars?

A. They are snakes and vipers, with double tongues, and poison under their lips.

Q. Who is the good shepherd?

A. Jesus Christ.

THE TEXTS.

Prov. xxvi. 3. *A bridle for the ass, and a rod for the fool's back.* See also Job xi. 12.

Acts xx. 29. *Grievous wolves shall enter in among you, not sparing the flock.*

Luke xiii. 32. *Go tell that fox.*

Psal. x. 9. *He lieth in wait secretly, as a lion in his den to catch the poor.*

Psal. xxii. 16. *Many dogs have compassed me about.*

Matt. x. 16. *I send you forth as sheep in the midst of wolves.*

Isa. xl. 11. *He shall gather the lambs with his arm, and carry them in his bosom.*

Mark x. 13, 16. *And they brought young children to him, and he took them up in his arms.*

Matt

Matt. iii. 7. *He said unto the Pharisees and Sadducees, O generation of vipers.*

Gen. iii. 14. *And the Lord God said unto the serpent, Thou art cursed above every beast of the field.*

Rev. xii. 9. *That old serpent called the Devil and Satan.*

LESSON II.

THE EEL AND THE LARK.

THE eel buries itself in the mud. What a poor nasty life it leads! the lark mounts up towards heaven and delights itself with sweet music, to the praise of its great Creator. Who would not wish to lead the life of a lark?

But then, the lark can work as well as sing: it is never idle: none of the good creatures of God, are permitted to live and do nothing. It flies about to feed itself; and when the earth is covered with frost and snow in the winter, it runs about upon the cold ground, and takes great pains to find a small living to keep it from starving. In the summer it makes its nest, and brings up its young.

All



All creatures submit with cheerfi
to the laws of God, but unruly
who becomes his own tormentor b
sisting them: for nothing can ma
happy but the laws of God, whic
all intended for that purpose. The
many very bad men, who will n
feed their poor families, nor wor
themselves, nor sing praises to Goc
turn sottish and foolish, and bury
selves in the mud like the eel, or w
in the mire like the swine. But
hath made me to be like the lark; t
my pleasure and my health in nec
business, and profitable learning.
a sad thing it would be, if I shoul
forsake the life of that little sweet
cent creature, to drown my sen
eating and drinking, or waste my
cious time in sleep and idlenes
consume my substance with gamin
keeping ill company! Let me le
better lesson from the little lark
God hath made larks to teach us
we ought to be: and he hath made
and wolves, and bats and owls, to
us what we ought not to be. Th
loves the day-light; it sings befo



sun rises; it is always busy and at work. But owls fly from the sun and love darkness, and make a frightful hooting and screaming, which does not inspire us either with mirth or devotion, as the heavenly music of the lark doth; but rather fills the mind with terror and despair; and was thought of old to forbode some mischief or calamity.

THE QUESTIONS.

Q. How do the lives of worldly men differ from the lives of Christians?

A. As the life of the eel differs from the life of the lark.

Q. What is the delight of Christians?

A. To praise God.

Q. Does the lark spend all its time in praising God?

A. No, it labours for its living; and we also must do the necessary business of life.

Q. Are all creatures obedient to the Creator?

A. They all follow the laws he hath given them.

Q. For what end did God
lark and the dove?

A. To teach us what we ou

Q. Why did he make owls,
swine?

A. To teach us what we
to be.

The TEXTS.

Prov. xi. 12. *Whatsoever h*
or scales in the water, that sh
abomination unto you.

Psalm civ. 12. *Beside thei*
fowls of the air have their h
and sing among the branches.

James v. 13. *Is any merry*
sing psalms.

LESSON III.

THE SHIPS ON THE SEA.

THE ships sail upon the great and
e sea, whose waves roar; and are
ed about by the winds when the
m blows. Some set out from the
l with a fair wind, and with the sun
ing upon their sails and colours; but
r a while they are driven amongst
ks and shoals; or the great waves of
deep rising upon them like moun-
s, swallow them up; and the poor
ple on board are drowned and perish.
The like dangers attend us though we
upon the land: for alas! we carry
s and storms within us! *The wicked*
like the troubled sea, which can
er rest, but casteth up mire and
t. The quiet spirit of a good man,
like the clear water of the fountain:
the restless mind is like the dirty
ves of the sea, when the mire of the
tom is stirred up by their motion.
Our wicked passions, such as pride,
ith, and envy, disturb our hearts, as
winds which blow upon the sea:



and nothing can quiet them, but the word and grace of Jesus Christ, who spake to the raging waves, and commanded them to be still. So can he now command our restless spirits, and restore them to peace: so that there shall be a calm within us.

O how lamentable is the case of those who perish in the storm of their own passions? If they had learned to govern them in time they might have been saved from ruin. Perhaps they came into this world the heirs of wealth and honour, with a fair and pleasant estate, and a fine house provided for them; and were under the care of good parents, who instructed them to be wise and happy: and so they might have continued: but pride rose within them, and carried them aloft upon the waves towards the clouds: pleasure transported them into a dangerous sea; then their vices brought them to ruin, and they sunk down to the bottom with despair. Thus were they tossed about like a ship in a storm, till they were swallowed up and lost. Temptation is a rock on which many souls split, and are *ship-wrecked*.

How

How shall we escape the dangers of this world, the storms of this troublesome ocean, to which we are all exposed, but in the ark of Christ's church, in which the faithful are saved, as the family of Noah was saved when the world was drowned for its wickedness.

THE QUESTIONS.

Q. What is man's life through this troublesome world?

A. As a dangerous passage over the waves of the sea.

Q. What are the rocks and shallows which threaten us with shipwreck?

A. Temptations and worldly pleasures.

Q. What are the winds that toss us about?

A. Our own violent passions.

Q. What can quiet them?

A. Nothing but the grace of God, and the command of Christ.

Q. How is that to be obtained?

A. We must cry to him as his disciples did when they were ready to sink in a storm.

Q. How was Noah saved from the waters?

A. In an ark.

Q. And what is the ark in which are to be saved?

A. The Church of Christ.

THE TEXTS.

Psalm cvii. 26. *They mount up heaven, they go down again to depths; their soul is melted because trouble.*

Isa. lvii. 20. *The wicked are like troubled sea.*

Jude 13. *Raging waves of the s foaming out their own shame.*

James i. 6. *He that wavereth is l a wave of the sea, driven with the wi and tossed.*

Matt. viii. 26. *Then he arose and buked the winds and the sea, and th was a great calm.*

1 Pet. iii. 20. *Eight souls were sa by water: the like figure whereunto e baptism, doth also now save us.*

LESSON IV.

THE BUTTERFLY.

THE butterfly spreads its wings, a *the sun shines* upon its plumes! See h

the wisdom of the Creator hath adorned it with beautiful lines, and painted it with glorious colours. It flies about, and finds the plant which is proper to feed its brood of caterpillars: and there it lays its eggs to be hatched by the sun. In their infant state they crawl about as helpless worms, and feed upon green leaves. Then they fold themselves up in a case like a coffin, where they lie, as it were asleep, till the time of their change; when they break this covering, and come forth with wings and feathers, like painted birds, to fly about the air, and sip the dew of the fields and meadows, and visit every sweet and pleasant flower.

So am I now like the poor infant worms crawling about upon this earth. But if I go on in the ways of God, I shall at length be changed from a worm into an angel. But first I must be shut up in the grave, and hide myself in the state of death, till my change shall come. Then I shall be raised to life and liberty, and put on a spiritual body, and be able to visit and enjoy all the wonders of God's works, such as poor helpless mortals cannot now see nor understand. O let me not forfeit this expectation for the sake

of

Q. How are the eggs of the
hatched?

A. The sun raises them to li

Q. What are they at first?

A. Poor helpless worms th
about.

Q. What becomes of them ne

A. They are hid in a shel
coffin, where they sleep as if th
dead.

Q. And what do they com
last?

A. They came to life with wi
feathers of many glorious colours

Q. And what are we in this
world?

THE TEXTS.

Job xxv. 6. *Man that is a worm.*

Isa. xxvi. 19, 20. *Come my people, enter into thy chambers—hide thyself as it were for a little moment.*

Psalm lxxviii. 13. *Though ye have lain among the pots, yet shall ye be as the wings of a dove, that is covered with silver wings and her feathers like gold.*

LESSON V.

THE FADING FLOWER.

TO-DAY the flower bloweth, and spreadeth forth its leaves, and we admire its beauty, but its glory is short; for it soon fadeth, and falleth away to the ground. I am like this flower, frail and mortal: and I must not value myself for any thing I am, or any thing I have in this life; for if I were never so great and noble, I must fade as the flower, and be withered as the grass. Where are they now, who were once the great and the honourable of the earth? as the scythe cutteth down the grass, so hath death swept them away. But short lived as the flower is, God provideth for it, and

flower, which is made but
will never neglect me, who
eternity. He will provide
bodily wants, and which is
he will cover my naked and
that it may be fit to appear
He hath given to me in my
best robe, the robe of ri
which shall never change,
glory like the sun which
Lord, grant that I may kee
the garment thou hast put up
that, when I have put off my
still wear this best robe, and a
on immortality both in body a
the resurrection of the just.
the poor whom God hath clo
woe to the rich, if he hath
naked and

consider the beautiful colours with which the flower is clothed?

A. That God, who clothed the flower finer than king Solomon, will also clothe me.

Q. What is the best robe that God putteth upon us?

A. Righteousness.

THE TEXTS.

1 Pet. i. 24. *All flesh is grass, and all the glory of man as the flower of grass.*

Matt. vi. 30. *If God so clothe the grass of the field, shall he not much more clothe you?*

Psalm cxxxii. 9. *Let thy priests be clothed with righteousness.*

LESSON VI.

GOD AND THE HEAVENS.

LOOK how high the heavens are! how much higher must he be who made them so: and whose heaven ruleth over all.

The heavens and the elements, the sun, the moon, and the stars, the winds, and the seasons, rule over man's body;

and

lives under the [illegible] the
the Father of spirits, and his g
over them all. Without his lig
walk in darkness; and without
I have no life in me.

Oh! the poor blind, who wa
without seeing the sun! but
serably blind is he, whose n
out the light of God's word.
spirit departeth from us, ther
return again to the dust:
must die in like manner, if
God departeth from it.

Without the light of the
we sit in darkness, and
death. Ignorance is the
mind; and it is worse thar
Egypt, when God plagu
people. As God is the de

world in my mortal life; so my soul may live unto thee, and be a member of thy kingdom, inheriting thy grace here, and thy glory hereafter. Let me love the true light, and put away from me the works of darkness. Then shall I wish that thy kingdom may come; and that the heavens and the earth may pass away, that we may see all things new: when thou thyself shalt be our sun, thy spirit our comforter, and the angels and saints shall be seen around thy throne, as the stars of heaven are seen by us shining in the firmament.

THE QUESTIONS.

Q. Who is the true sun that rules over the spirits of men?

A. God.

Q. Who is the true light, and the sun of righteousness?

A. Jesus Christ.

Q. Who gives life to the soul, as the air gives breath to our bodies?

A. The Holy Ghost.

Q. What gives light to the mind?

A. The word of God.

Q. What then are we, without the word of God?

A. We walk in darkness.

Q. What are we when we do not
the word of God, or do not use
direct us?

A. Our souls are blind.

Q. Who is the prince of darkne

A. The devil.

Q. Who are like the stars of the
mament?

A. The angels are such now, an
saints will be such hereafter.

THE TEXTS.

Psal. lxxxiv. 11. *The Lord Go*
sun and a shield.

John viii. 12. *I am the light o*
world; he that followeth me shall
walk in darkness, but shall have
light of life.

John xx. 22. *He breathed upon*
and said, receive ye the Holy Ghos

Ezek. xxxvii. 9. *Come from the*
winds, O breath, and breathe upon
slain that they may live.

Psal. cxix. 105. *Thy word is a*
unto my feet, and a light unto
paths.

Luke i. 79. *To give light to*

that sit in darkness and in the shadow of death.

2 Cor. iv. 4. *The God of this world hath blinded the eyes of them which believe not.*

Dan. xii. 3. *They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.*

1 Cor. xv. 41. *One star differeth from another star in glory. So also is the resurrection of the dead.*

LESSON VII.

THE BEE.

HERE is a piece of pure white honeycomb. How exactly it is formed into cells, all of a size, and all of the same curious and convenient figure, with six sides or walls, and the bottom so contrived as to answer to the cells on either side. Yet, exact and wonderful as this honeycomb is, the bee made it and measured it in the dark! No man could have made it in the light; because no man hat the fingers or the wisdom of the bee.

The bee, to look upon, is a poor little brown fly, with no beauty to make us

musical notes
charm the ear in the spring
brown bird, not so handsome
row. The excellence of these
is in their art and wisdom,
outward form and beauty.
butterfly is very much admir
never makes any honey.
has feathers embroidered with
shining like the rainbow; but
little better than the braying
The bee, like the ant, is
diligence. As often as the
she goes out to work, and
any opportunity of gatherin
up her honey. There is a
bees in the hive, which are
these are killed and cast ou
bees; and it is a rule amo
amongst Ch

When the bees swarm, a royal bee, larger than the rest, is their leader, who is said to be a female; her motions they all obey. Wherever this bee pleases to alight, there the swarm settles; and they live orderly under her government in the hive.—There is one who keeps watch toward the mouth of the hive, to observe all that pass in and out. If one bee is overloaded, others go to help it: and if one hath suffered from the weather, or any other accident, another goes to it to comfort and cure it. They are armed with stings to defend themselves, and they all fight together in a body against an enemy, so that neither man nor beast can resist their power.

Happy is the man, and happy are the people, who are directed by such rules of wisdom and policy as the bees are!

THE QUESTIONS.

Q. Can a man make a honeycomb?

A. No art can make it but that of the bee.

Q. And who taught the bee?

A. The Creator of the world.

Q. Does it want the day-light when it is busy?



A. No, it measures its work in the dark.

Q. What is the other example of industry among the insects?

A. The ant, whose ways are very instructive to us.

Q. How does the swarm treat the idle bees?

A. They kill them and cast them out.

Q. Have the bees a royal leader?

A. Yes; and they are all obedient subjects.

Q. How do the bees defend themselves?

A. With their stings.

Q. Against what enemies?

A. Against wasps and other robbers.

THE TEXTS.

Ecclus. ix. 23. *Commend not a man for his beauty; neither abhor a man for his outward appearance. The bee is little among such as fly, but her fruit is the chief of sweet things.*

Jam. i. 5. *If any lack wisdom, let him ask of God.*

Prov. vi. 6. *Go to the ant, thou sluggard, consider her ways, and be wise.*

2 Thess. iii. 10. *This we commanded you, that if any would not work, neither should he eat.*

1 Pet. ii. 17. *Fear God, honour the king.*

Heb. xiii. 17. *Obey them that have the rule over you.*

LESSON VIII.

THE BLOWING FLOWER.

IN the spring the plant groweth up, and its seeds are ripe in the summer and the autumn. Its leaves are green and its flowers are painted with colours; some are red, some blue, some yellow, some mixed and spotted, and some of a pure white, like the lily. The fine painted leaves of the flower are the clothing which covers the seeds while they are young and tender. For this reason, the leaves of the flower shut close together in the evening to guard the young seeds from the cold of the night; as the hen covereth her young brood under her wings. But in the day-time, the rays of the sun spread the flower open, and the seeds receive the benefit of the warmth to cherish them, and make them grow.

When

plant is no longer swaddled wit
to go alone.

THE QUESTIONS

Q. Of what use are the pai
of a flower?

A. They clothe the young
the cold may not hurt them.

Q. When do the leaves of
fall away?

A. When the seed or frui
farther need of them.

THE TEXT.

Mat. vi. 28. *Consider th*
they grow.

LESSON IX.

the earth out of which it grew. But it hath a second life after its resurrection from the earth; from whence it springs up with a life of its own, and with a new body. From every seed that groweth a plant of the same kind with that which bore the seed; *God giveth to every seed its own body.*

I also am taught by the word of God, to expect two lives. The one is my present earthly life, which I have of my parents; the other is the life which I shall have after I have been buried. For as the seed *is not quickened except it die*, so cannot I obtain eternal life but by the way of death.

The grave is as the furrow of the field, in which the seed is sown; and as the sunshine of the spring raiseth the seed to life, so shall the Sun of righteousness return, to raise all those who are buried in the earth. The time is coming, when they that are in their graves shall hear his voice and come forth, as Lazarus came forth from the tomb, when Jesus called him.

The good seed of wheat and other grain, is gathered for use, and laid up in the barn, as the righteous, when they

die,

Eph. v. 14. *Awake thou that sleep and arise from the dead, and Ch shall give thee light.*

Matt. xiii. 30. *Gather the wheat i my barn.*

2 Kings xxii. 20. *I will gather t unto thy fathers, and thou shalt be thered into thy grave in peace.*

Is. xli. 16. *The wind shall ca them away, and the whirlwind sh scatter them.*

LESSON X.

WATER AND THE SPIRIT.

WHEN I wash my hands with wa to make them clean, I should pray God that he would be pleased to *ma me a clean heart, and renew a rig spirit within me.* The foulness of r hands is easily washed away, but I ca not wash the inward stain of sin fro my soul, and give myself a clean hea This is a second birth, and is no more my own power than my first birth w God, who willeth that all sinners shou be saved, sent out his Apostles to ba *ize all nations,* with water and the Ho

Ghost, without which they cannot enter into the kingdom of heaven.

In the temple of Solomon, there was a large bason, called a sea; it was made of brass, to hold water for the washing of those who came to worship. Under it there were the figures of twelve oxen; three of them looking each way, toward the four quarters of the heavens; to shew that baptism should be carried out into all the world, by the twelve ministers of Jesus Christ. They have brought it even unto me, and I have been washed in baptism, that I may be saved. But I may defile myself and lose the benefit of it; as the swine when it is washed, returns again to its wallowing in the mire. As the swine delighteth to be unclean, so do some take pleasure in a dirty conscience. Such are not the better, but the worse for their baptism: they forfeit the wedding garment. The sheep and the lamb, when they are washed, keep themselves pure.—So must I, if I wish to continue in the fold with the sheep of Christ; who has promised to be my shepherd, to feed me in a green pasture, and to make me lie down beside the waters of comfort. He will appear again to separate

the sheep from the goats, in the day
judgment; when, I trust, of his mer
he will set me on his right hand, a
make me happy for ever in his o
kingdom.

THE QUESTIONS.

Q. What doth the water of bapti
wash away?

A. The stain of sin.

Q. But water cannot do this of itse

A. No, it is an outward and visil
sign of the spirit of God.

Q. What did that brazen sea signi
which contained water for the purificati
of those who washed in the Temple?

A. It shewed that baptism should
carried out from Judea to the four qu
ters of the world, that all nations mig
be baptized.

Q. What is the duty of those wh
God hath washed from sin?

A. To keep themselves pure and u
spotted.

Q. What would the swine do if
were washed?

A. It would turn again to wallow
the mire.

T

THE TEXTS.

Psal. li. 7. *Thou shalt wash me, and I shall be whiter than snow.*

2 Kings v. 10. *Wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean.*

1 Tim. v. 22. *Keep thyself pure.*

Jude, 23. *Hating even the garment spotted by the flesh.*

LESSON XI.

GOD AND THE JUDGE.

THE eyes of the Lord are in every place, beholding the evil and the good. There is no secret place in which the sinner can hide himself; for God, who is present every where, seeth in the dark as well as in the light. He heareth us when we do not speak; because he heareth our thoughts. As the light of the sun reaches to the ends of the world, and to the bottom of the sea; so doth the presence of God reach to all places and all times, though we see him not. If his power were not constantly upon us, we should be nothing; for in



him we live, and move, and have our being.

The judge who punisheth sins in a court of justice, receiveth his information from others, and can know only that which the witnesses tell him. But God is both judge and witness, and knoweth all things. When the judge hath condemned a man, and he is put to death, he hath no more that he can do: but the power of God reaches beyond the grave; for he can destroy both the soul and body in hell. His hand shall find out those whom the grave hath hidden from our sight, and they shall be brought forth and placed before his judgment-seat, to be judged for their past lives. Thefts, murders, and other sins which were committed in the dark, and were hidden from men so long as the offenders lived, shall then be all discovered and made known. With the fear of this, the guilty shall tremble when they rise from their graves: then shall they call out upon the mountains to fall upon them, and hide them from the face of their Judge.

That I may not be afraid to meet my God

God in that great day, let me now set him before me in all my thoughts, words, and actions. Let me live every day as in his sight; then will he be my friend to save me, and my father to reward me, not my Judge to condemn and punish me. It is his will, that all should repent and be saved. The fire of hell was not made for me: it was made for the devil and his angels. If I come there at last, it will be my own fault, for God hath sent his Son to seek me, and deliver me from the wrath to come.

THE QUESTIONS.

Q. Is God every where present?

A. His eyes are in every place.

Q. How can the presence of God extend to every place?

A. As the light which issues from the sun penetrates all things, and goeth out to the ends of the world.

Q. What would the soul of man be without God?

A. As his body would be without the sun, lifeless and motionless: for God is necessary to our being.

Q. How doth the power of God extend to sinners after this life?

dragged to be condemned at the

Q. Who shall bear witness them?

A. God seeth all their actio but then the devil and their o sciences shall accuse and expose

Q. How are we to avoid this condemnation?

A. By judging ourselves, an the Lord always before us.

Q. For whom is the fire of l pared?

A. Not for me, but for the d his angels.

The TEXTS.

Psal. cxxxix. 2. *Thou art a path and about my bed, and s all my ways*, ver. 11. *The dark*

and opened unto the eyes of him, with whom we have to do.

Luke xii. 5. *Fear him, who after he hath killed, hath power to cast into hell.*

Eccles. xii. 14. *God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

Matt. xxv. 41. *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.*

LESSON XII.

SLEEP AND DREAMS.

WHEN I sleep my fancy is led about by dreams. I am disturbed by vain hopes and fears; but I awake and they are all gone. I am affrighted and run away when there is no danger, and I am delighted with that which is nothing but a shadow. I think I am flying through the air, while I am motionless in my bed. I think I have found great treasures; but I awake, and I am as poor as ever. Of that which is real I have no knowledge, while my mind is thus filled with shadows; but perhaps I dream that

I am



I am sailing on the water, while the chamber in which I sleep hath taken fire; and I know it not till the flames reach my body, and awake me: then I start up, but it is too late to escape.

Now let me ask my heart this question: Am not I, who am thus deceived in my sleep, in danger of being deceived when I am awake? If my fancy is filled with such things, as will have no substance when I awake in the morning of the resurrection, then will my whole life be no better than a dream: and of that which is real I shall have no knowledge or sense. When I am told of God, or of heaven, or of the wrath to come, these things will not affect me, because I am in a sort of sleep, and my heart is filled with things of no substance. The rich man in the parable, was lulled to sleep by his fine cloathing and his sumptuous living, and he never awaked till he died. Then he lift up his eyes, and found himself in a place of torment!

What are the pleasures of youth, the honours of manhood, or the wealth of age? Will they last? And can we carry *them* with us beyond the grave? No! *they will* all forsake us, and be left behind

hind us as the shadow of a dream. Yet these are the things the world seeketh after; and their fancy is so employed that they can think of nothing else. *Man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.* When he is awake, he is employed just as men are when they are asleep; his time is taken up, and his mind is disquieted, like the mind of a man in a dream, with things which prove to be nothing at last. His life hath nothing real in it, and so it is but the shadow of life, *a vain shadow.*

But if I serve God, and read his word, and say my prayers, and do good to the poor: then I act like a man who is awake: for these and other like things, are all real and lasting as God himself is; and the fruit of them will remain with me for ever. When I awake in another world, I shall still be the servant of God, as I am now: his word and his wisdom will delight me as they do now, and much more, because I shall understand them better; and what I have given to the poor upon earth, I shall find again as a treasure in heaven.

Lord,

Lord, let me not sleep as others do, in sin; but let me walk with thee, as a child of the day, and be awake unto righteousness; that when I shall awake from death, I may find myself in thy presence, and live in thy heavenly kingdom, where is neither darkness nor vanity, neither dreams nor shadows; but all is truth, and all is light, for ever and ever.

THE QUESTIONS.

Q. What strange things happen to us when we are asleep?

A. Our minds are deceived with dreams and visions, which we believe to be true.

Q. And what happens to us when we are awake?

A. We deceive ourselves with many visions, and think to no more purpose than men do who are asleep.

Q. When the mind is in this state, what doth it perceive of things real; such as God, heaven, hell, and the resurrection of the dead, and such like?

A. No more than a man asleep perceives of the fire which is about to burn *him in his* bed.

Q. When did Dives lift up his eyes?

A. Not

A. Not till he was in torments.

Q. What rule have you to distinguish between shadows and substances?

A. All things that vanish with this present life are false: all things that endure beyond it are true, and will never deceive us.

THE TEXTS.

Psal. xxxix. 6. *Man walketh in a vain shadow.*

1 Thess. v. 6. *Let us not sleep, as do others; but let us watch and be sober.*

Eph. v. 14. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Luke vii. 14. *Young man, I say unto thee, arise.*

Psal. lxxvi. 5. *The proud are robbed; they have slept their sleep; and all the men whose hands were mighty have found nothing.*

Psal. xvii. 16. *When I awake up after thy likeness, I shall be satisfied with it.*

LES.

mother; all christian people a
thren in Jesus Christ, who i
Son of God. We all make
under the same head, and the
viour; and the angels of l
comprehended within this fan
as the saints upon earth. It is
church; and I was born unto
made a member of it by ba
surely as I was made a memt
world by my birth from my r
rents. I do not belong to the
any right of nature, but on
grace and calling of God.

If God is my father, I m
upon his goodness and affecti
but I must pray to him, as I
wants known to my earthly f
must also expect that God w

and ruin them with indulgence! God's children are not so left to themselves. Let me then be thankful when I am corrected in mercy; as a token of my adoption, and election, to be a child of God.

If the Church is my mother, who hath brought me forth to be an heir of glory; it is my duty to conform to her rules; that I may have the benefit of her ordinances.

If christian people are my brethren, it must be my duty to love them: and to bear in mind that wise advice of the good *Joseph* to his brethren, *see that ye fall not out by the way.* In our journey through life, we are under so many trials and afflictions, that it is both foolish and wicked for christian brethren to add to one another's trouble by strife and envying, by quarrellings and disputings.

Proud people are ashamed of their poor relations; but I must not be ashamed to own the poorest child in the family of God; who perhaps, after a laborious life of faith and patience, will be my superior in the kingdom of heaven. I am to remember that Jesus Christ the head of this great and holy family, was *made poor* for my sake, and doth now hear

those of whom Jesus Christ is min
When I do them good, I must do
cause they belong to Him; not to
my own superiority, or to obtai
praises of men: and then all I do v
accepted, and I shall have treasu
heaven.

The QUESTIONS.

Q. Who is your spiritual father
A. God the father of spirits.
Q. Who is your spiritual mothe
A. The church.
Q. Who are your brethren?
A. All christian people.
Q. How do they become such
A. In Jesus Christ, who is th
Son of God, and the first-born of
brethren.

Q. What must you do, if God is your father?

A. I must make my wants known to him in prayer, as children do.

Q. And what will God do as a father?

A. He will correct me in love and mercy, that my own will may not ruin me.

Q. What duty is required of you to the church?

A. To conform myself to her rules, that I may have the benefit of her sacraments.

Q. What duty is required toward your brethren?

A. To love and be at peace with them.

Q. Are you to be ashamed of poor christians?

A. No; we are all equal in the house of God.

Q. Why are you to do good to the poor?

A. Because they belong to Christ.

THE TEXTS.

Luke xi. 2. *Our Father, which art in heaven.*

Gal. iv. 26. *But* Jerusalem which is above

brethren in Christ.

Eph. iii. 14. *The father of our Jesus Christ, of whom the whole f in heaven and earth is named.*

Eph. i. 22. *And gave him to b over all things to the Church.*

Matt. vi. 6. *Pray to thy Fath*

Rev. iii. 19. *As many as I love buke and chasten.*

Deut. viii. 5. *As a man cha his son so the Lord chasteneth the*

Matt. xviii. 17. *Hear the chu*

1 Pet. iii. 8. *Love as brethre*

1 Cor. xii. 13. *We are all b into one body whether we be b free.*

Mark ix. 41. *Whosoever sha you a cup of water to drink,*

because it acts: and I am taught to understand its actions from the senses of my body. As the eyes of the body see things, so doth the soul *know and understand:* as the body hears, so doth the soul *attend* and *obey.* As the body *feels,* so is the mind affected in the passions. As the body *smelleth* and *tasteth,* so doth the soul *relish* some things, and *dislike* others, and is able to *distinguish* between good and evil. As the body hungers and thirsts, so hath the soul its appetites, and must be nourished by such food as is proper for it.

A perfect soul, is like a body in its full health and strength: but since Adam fell into sin, and became subject to death, there is no such perfect soul now in the nature of man. The soul is sick, and must be cured: It must even be born again to a new life, before it can serve God, and understand his word. Jesus Christ came into the world as the physician of mankind: but if we had been whole, we should have had no need of him.

All the evils and distempers of the soul, are shewn by the various diseases of the body; and if there had been no sin in the

The foulness of that sinful nature whic
descends to us from our parents, is as t
leprosy, which comes by inheritance, a
infects the whole man. We have n
ears to hear the word of God, nor ey
to see the wondrous things of his law
but are by nature deaf and blind towa
God and all goodness. We have n
more ability to praise him, than if w
were dumb: neither can we lift up o
hands, nor bend our knees in prayer, t
he gives us new strength.

Therefore Jesus Christ, who came
cure our souls of all their infirmiti
opened the eyes of the blind; he ma
the deaf to hear, and the dumb to spea
he gave strength to the lame, and ev
raised the dead, to shew that he gives

dened Jews, who had eyes and saw not, ears and heard not. Cleanse me from all my sins, even as thou didst cleanse the lepers that cried unto thee; and renew a right spirit within me. Let my faith cry unto thee, and thy power will at all times, be ready to heal and to save me.

THE QUESTIONS.

Q. How are we to understand the soul?

A. From the senses of the body.

Q. Is there any such a thing as a perfect soul?

A. Never since the fall of Adam.

Q. What then must be done for us?

A. Our souls must be cured.

Q. What then is Jesus Christ?

A. He is the physician of souls.

Q. Why did he cure men's bodies?

A. To shew that he restores their souls.

Q. On whom were the miracles of Christ and his Apostles wrought?

A. On those only who had faith to be healed.

Q. What follows from thence?

A. That without faith I cannot be saved.

Matt. ix. 35. *Jesus went about every sickness.*

Acts xiv. 9. *Perceiving that faith to be healed.*

Matt. ix. 12. *They that be whe not a physician, but they that ar I came not to call the righteous, ners to repentance.*

Psal. xli. 4. *Heal my soul, fo sinned against thee.*

Psal. cxlvi. 8. *The Lord ope eyes of the blind.*

Isa. xxxv. 4. *God will come you. Then the eyes of the bli be opened, and the ears of the d be unstopped—then shall the la leap, and the tongue of the du sing, &c.*

darkness, so surely is there a spirit of darkness, whom we call the devil. It is necessary for me to know God by whom I am to be saved; and woe be unto me, if I know not the devil, by whose devices I may be destroyed. But as I cannot see him, (for he is a spirit) I must learn what he is by the pictures which are given me of his evil nature. He is called the *destroyer*, and is contrary in every respect to the *Saviour*.

Jesus Christ is the true light; but he is the prince of darkness; the god of this world, who blindeth men's eyes, that they may not see the truth. My Saviour is a shepherd, who giveth his life for the sheep; but the devil is a lion, who goeth about seeking what he may devour. The one is a lamb, meek and harmless; the other a serpent, full of devices, and more subtle than any beast of the field. The one raises men to life; the other was a murderer from the beginning. The one is my advocate with the Father; suffering and pleading for the pardon of my sins; the other is the accuser of the brethren; first tempting them to fall into sin, and then accusing them that they *may fall* under the judgment of God.

Jesus

believers; and the devil is the fath
worshipped under a variety of na
the heathen world.

If I love God and goodness, I
like the Saviour; but if my eyes
be blinded, then I shall be like
stroyer. The children of the d
like the devil; as the young viper
the old one. There have alway
two sorts of people in the wor
sons of God and the seed of the s
and God hath put such enmity b
them, as shall last as long as the
doth. Why did the Jews crucif
Christ; and why did the heathen
cute christians, and put them cr
death; but because they were
father the devil, and filled with th
spirit of envy and hatred as he

the waves of the sea. He is pleased, when men kill one another with the sword, in carnal war; but more so, when they are set at variance by perverse disputings, which are the wars of the mind, and such as spirits are most fit for.—All true peace is from the God of peace; and all enmity is of the devil, and leads men naturally into his kingdom.

THE QUESTIONS.

Q. How doth the natural world shew us that there is a spirit contrary to God?

A. Because it shews us, that there is darkness contrary to light.

Q. Is it necessary for us to believe that there is an evil spirit?

A. Certainly; because we may be destroyed by his devices.

Q. What are the names of the evil spirit?

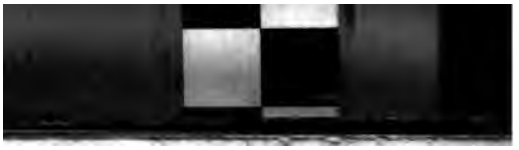
A. He is a destroyer; an adversary; the prince of darkness; a false god of this world; a devouring lion; a subtle serpent; a liar, a tempter, an accuser, a murderer.

Q. To whom are wicked men like?

A. To their father the devil.

Q. *Can good men and bad men agree together?*

A. God



A. God hath put everlasting enmity between his children and the seed of the serpent.

Q. How did this enmity shew itself?

A. In the crucifixion of Jesus Christ by the Jews, and the persecutions of his church by the heathens.

Q. In what doth the devil delight?

A. In war and confusion; and he sows the seeds of discord among christians, to make divisions in the church.

Q. Whither will hatred and uncharitableness lead men?

A. Into the kingdom of satan, where there will be no peace to all eternity.

THE TEXTS.

2 Cor. vi. 14. *What communion hath light with darkness? And what concord hath Christ with Beliat?*

Eph. vi. 11. *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.*

John viii. 44. Ye are of your father *the devil.*

Matth

Matt. x. 22. *Ye shall be hated of all men, for my name's sake.*

1 John iii. 12. *Cain was of that wicked one, and slew his brother,* ver. 14. *He that loveth not his brother, abideth in death.*

1 Cor. x. 20. *The things which the Gentiles sacrifice, they sacrifice to devils, and not to God.*

LESSON XVI.

THE PARABLE.

A parable teaches us doctrines from the likeness of some things to other things; but we shall not see and allow of this likeness, if we either hate or disbelieve the doctrine which a parable teacheth. In the parable of the sower, we are taught,

1. That the *word of God* is like the *seed* which is sown in the field; that it may take root, and bear fruit against the harvest.

2. That he who preacheth is like him that soweth: the one can do no more than the other; for God must give the increase in both cases. Without the rain and sunshine the seed cannot grow; and

comfort of thy holy word, I may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen.

THE QUESTIONS.

Q. What is a parable?

A. It teaches us to understand some things from the nature of other things. It is the doctrine of the Gospel in the language of nature.

Q. Therefore every parable requires an interpretation?

A. Yes; it teaches us nothing, till it is interpreted. A parable without its interpretation, is like a body without a soul; or like the outward sign in the sacrament, without the inward spiritual grace.

Q. What is meant by the seed?

A. The word of God.

Q. What is the sower?

A. The preacher, who preacheth the word of God.

Q. What is the ground into which the seed is sown?

A. The heart of man.

Q. *And* how do the hearts of men dif*fer from one* another?

A. As

A. As the different sorts of ground which we see in the field.

Q. What is meant by the highway side?

A. The heart, which is open and unguarded against all temptations.

Q. What is meant by the fowls of the air?

A. Evil spirits, which steal away the word as soon as the people have heard it.

Q. What is the stony ground?

A. The impatient heart of shallow-minded people, who do not understand the word of God, and so can endure no trouble.

Q. What is meant by the scorching heat of the sun?

A. Trials and persecutions for the truth's sake.

Q. What is meant by thorns?

A. The cares and pleasures of worldly-minded people.

Q. What happens when they prevail?

A. The word of God is choaked by them.

Q. Are pleasures thorns?

A. Yes; because they prick the heart at last, as much as any cares and trou-

bringeth forth?

A. Good works.

Q. What is the harvest?

A. The end of the world.

Q. What is done then?

A. The fruitful sheaves, good tians, are laid up in the storeh God.

Q. What are the wicked?

A. Tares which are bound up fire.

Q. Who will be the reapers?

A. The angels of God.

The TEXTS.

Mark iv. 13. *And he said un know ye not this parable? And h*

they which when they hear, receive the word with joy, but in time of temptation fall away.

Matt. xiii. 22. *The cares of the world and the deceitfulness of riches choak the word,* ver. 23. *The good ground is he that heareth the word, and understandeth it, which also beareth fruit.*

Matt. xiii. 38. *The good seed are the children of the kingdom: but the tares are the children of the wicked one,* ver. 39. *The harvest is the end of the world. As the tares are gathered and burned in the fire, so shall it be in the end of the world.*

Heb. xi. 19. *Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure* (Gr.) *in a parable.*

Ezek. xx. 47. *Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree— Ah, Lord God, they say of me, doth he not speak parables?*

END OF PART I.



THE

BOOK OF NATURE;

OR, THE

TRUE SENSE OF THINGS,

EXPLAINED AND MADE EASY

TO THE

CAPACITIES OF CHILDREN.

PART II.

To Mrs. W——, of G——.

MADAM,

TO whom can I present this second part of the Book of Nature so properly as to you; who, by the good use you made of the first part, have given me encouragement to proceed?

I have taken pleasure in many different studies; and some of my productions have been the fruit of much labour: but I look upon this little book as a work of more hope than some others of greater appearance. The new language of it is a sort of new wine, which must be put into new vessels, into minds untainted by false learning, unoccupied by the prejudices of education; and then, little preparation will be required in the scholar, more than good knowledge of the Catechism of the Church of England, and a readi-

readiness in the reading of the Scripture, and in turning to the several parts of it. The second set of Lessons hath already been tried upon the forwardest children of our Sunday Schools: and from the progress they make, and the avidity with which they receive this kind of instruction, I am able to answer for the good effect of it. I can therefore recommend it to you with the greater confidence. If it succeeds in my hands, it may succeed better in yours; who from your own judgment, will enlarge upon my several subjects in a familiar conversation with your little disciples; and thereby render these lessons more instructive as well as more agreeable. In the way I have marked out, go on, after your own manner, and the Lord prosper you.

May 1, 1792.

THE

THE

BOOK OF NATURE, &c.

PART II.

I. The CHAPTER of CHILDREN.

JESUS CHRIST took a little child, and set him forth as a pattern, to shew with what temper of mind his doctrine must be received; and that men, even the greatest and the wisest of them, must become as little children before they can be his disciples.

For the same reason, the Apostle also exhorts all Christians to return to the state of children, and to desire like *new-born babes* the sincere *milk of the word*. They can receive nothing on any other condi-

tion: for, is it not said, that he who will enter into the kingdom of heaven must be born again? And he who is newly born must be in the state of a child. When a child comes to be taught, it comes in simplicity: it has no opinions of its own to be proud of: it receives the word of God from its spiritual parent the Church, as children receive milk from the breast of their mother, and are nourished thereby.

When a master undertakes to teach, he does not find his labour easier, but harder, and sometimes hopeless, from the ill habits the scholar has acquired in teaching himself, and the opinion he has of his own sufficiency. This case, though generally troublesome, is never so dangerous, as when human wisdom has been meddling with divine things: therefore, when God teaches us such things, he will have none of our wisdom to begin with. He hath warned us, that his thoughts are not like ours; that he measures good and evil by a different rule: whence it comes to pass, that a man's own wisdom will never assist him in receiving the wisdom of God. The things of God cannot be seen but by the

the gift, that is, by the grace of God: and his gifts are never thrown away upon a proud mind: he *resisteth the proud*, and sendeth away the rich empty and ignorant. And in this the judgment of God is not to be censured, but adored. *I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.* Matt. xi. 25.

If Christianity were doubtful, or of human invention, then it would be a good way to provide ourselves with as much of our own wisdom as we could, that we might be able to judge of it: but if it is from God, of whom we are unfit to judge, this method will never fail to lead us into error; and many who pursue it wander from one error to another, till they fall into total unbelief.

As children are preferred to be taught of God here upon earth; so we are told that they are received into heaven; and that the whole kingdom of God is made up of children, and of those who are like them. They who will not be taught with children, shall not go to heaven

with children. Many are too proud to make children of themselves, even when they have God for their master, and therefore many will fall short of it. Try the Gospel upon a child:—he receives instruction from God without gainsaying, as he received milk from the breast of his mother. Try the same upon the wise man of nature:—he must judge of it by some rule of his own; he must put the light of the sun to some test, before he consents to see by it; and so he walks on still in darkness: he has been poring and prying, by a bad light, into things he does not understand, till he has hurt his eyes, and cannot see so much as a little child can: yet he is full of conceit, and thinks he can judge of every thing. When Elymas, the sorcerer, was struck blind, he sought for somebody to lead him by the hand: but these take upon them to be guides, and think nobody can go right without their leading.

If the Gospel of Jesus Christ is the power of God unto salvation, blessed are they who are not offended at it, and have no reason against it; who rejoice to see the things of heaven by the light of heaven, as they adore God in his works when

when they see them by the light of his own sun. They, among the Jews, who became reputedly wise under a false education, were the worst hearers our Saviour ever met with, because they were fond of their own traditions, and proud of their own attainments. He that hath been taught ill, is more incapable than he who hath not been taught at all. *If ye were blind*, said our Saviour, *ye should have no sin; but now ye say, We see; therefore your sin remaineth.* This a child never says; therefore he is fit to be taught of God: and every human teacher who begins with his scholars in their childhood, will soon find, that he does more good by teaching one child than by teaching some twenty men; which consideration is a great encouragement, and gives much hope of success to the writer of this little book.

THE QUESTIONS.

Q. What temper must be found in all the disciples of Jesus Christ?

A. The temper of a child.

Q. Why so?

A. Because no other can receive his word.

trines of God.

Q. Why did not the Jewish c
receive the Gospel?

A. Because they had been ill
and had a great conceit of the
learning.

Q. To what is the word of Go
pared?

A. To *sincere* and *pure* milk.

Q. Why so?

A. Because it gives nourishm
growth to the mind, and is fit fc
only who are of teachable dispc
like children.

Q. How does God treat tho
are wise in their own conceit?

A. He hides from them the tl
heaven, so that they cannot see

Q. Of whom is the kingdom of heaven composed?

A. Of children, and of those who are like them.

Q. Why will many fall short of it?

A. Because they are too proud to make children of themselves, even in the sight of God?

Q. Which is the best time of life to learn the word of God?

A. In our childhood, before we have been ill taught, or have taken up any vain conceits of our own.

N.B. It is easier to learn twenty good things, than to unlearn one bad one.

THE TEXTS.

Matt. xviii. 3. *Except ye be converted, and become as* little children, *ye shall not enter into the kingdom of heaven.*

Matt. x. 14. *Suffer the* little children *to come unto me, and forbid them not; for of such is the kingdom of God.*

1 Pet. ii. 2. *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking, as* new born babes, *desire the sincere milk of the word, that ye may grow thereby.*

I ... run a race, eats and drinks as h
to do, and carries the same wei
clothes upon his back, or wears
garment down to his heels inst
being girded up and lightly cloth
must be a fool. His fellow-cha
despise him; the spectators laugh
and he returns home with shame a
grace, while the children of the
follow him and make a jest of hin

Unless I take heed to myself,
be one of those who thus expose
appoint themselves. For my life
a journey of curiosity; it is a *co*
race; in which I must either
heavenly prize, or lose it. If thi
case, no duty of life must be per
with sloth or carelessness, but w
... attention, and with a

I may learn how to prepare myself for my Christian course, if I consider what was done by those who anciently strove for the mastery in any manly exercise. I am to make them my pattern, as the Apostle hath instructed me.

1. They prepared themselves for the day of trial by diligent and laborious exercise beforehand. I have more encouragement to do this than they had. Therefore, said the Apostle to his son Timothy, *exercise thyself unto godliness; for bodily exercise profiteth little;* the prize to be obtained by it is inconsiderable; *but godliness is profitable to all things, having the promise of this life, and of that which is to come.*

2. That they might use their limbs to greater advantage, they threw off their clothes; and the term which denotes *exercise,* implies that they were naked. I must also take care not to put on too much of this world, but to *lay aside every weight,* that I may be light and active in my spirit; according to that precept, *gird up the loins of your minds;* that, being unincumbered with the world, they may be prepared for the *Christian race.*

3. They

is temperate in all things. A man sure for the mastery; therefore I must be c ful not to weaken my mind by intem ance and fulness of body.

4. They were anxious for the p and the honour of the victory. 'I considered that, though all run in a r the prize is given but to *one*. It was sufficient with them to do *well;* it their object to do *best;* and it mus ours, *so to run that we may obtain.*

5. It was a great obligation t them to do their best, and had a effect upon their minds, when they f themselves before a multitude of sp tors, whose eyes were upon them; particularly those of their near fri who were earnest for their succes of their enemies, who had an in

when the race is over; and God will give us the promised reward: for,

6. As the conquerors of old, when they had won the race, received an honourable garland of flowers, and were celebrated in songs; so do we also expect to be crowned. Their garlands, how gay soever they might be at first, soon faded away; but the crown for which we strive is incorruptible and eternal. When the blessed St. Paul had *finished his course*, there was then nothing before his mind but the reward of his victory—*henceforth there is laid up for me a crown of righteousness.*

If there is joy among the angels of heaven, when one sinner repenteth upon earth; what will be the congratulations, the songs of triumph, when the righteous shall be met, at the end of their race, by the inhabitants of heaven!

THE QUESTIONS.

Q. Why is the Christian life compared to a race?

A. Because it is a course of righteousness with a crown of glory for the prize.

Q. Are

Q. Are you under like circumstances with those who run in a race?

A. I have engaged myself to strive: and I must either win heaven, or lose it.

Q. How are you to prepare yourself, that you may win the prize in this race?

A. As they did of old, who strove for the mastery in any manly exercise.

Q. What rules did they observe?

A. They exercised themselves diligently before-hand; and I must exercise my mind unto godliness, that I may be prepared against the day of trial.

Q. How did they exercise themselves?

A. They laid aside their clothes, that they might not be hindered by any unnecessary weight or incumbrance.

Q. And what are you to do?

A. To keep myself light and active for the Christian course.

Q. How are you to do that?

A. To cast off the unnecessary weight of riches, worldly cares, and pleasures.

Q. Is there not some particular impediment, which every particular Christian is to lay aside?

A. There

A. There is some one sin, which wraps itself more closely about him, and is harder to put off than any other, and hinders him most of all in his Christian progress.

Q. What else was required of those who were preparing for the race?

A. To be temperate in all things: for this contributes as much to the strength of the mind as of the body.

Q. What obligations are you under to do the best you can?

A. The race is not won, but by him who does his utmost; he that is careless will not obtain, neither doth he deserve the prize.

Q. What other obligation are you under?

A. I am striving before a cloud of witnesses, who will receive and applaud me if I succeed.

Q. Who are they?

A. The holy angels; all good men; and all they who have already run the race of faith and obtained the prize.

Q. How were the conquerors rewarded of old time?

A. With a crown or garland of laurels and flowers.

Q. What will be your reward?

A. An eternal crown which fadeth not.

THE TEXTS.

Heb. xii. 1. *Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race which is set before us.*

1 Cor. ix. 24, &c. *They which run in a race, run all; but one receiveth the prize; so run, that ye may obtain.*

And every one that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.

I therefore so run, not as uncertainly —but I keep under my body, and bring it into subjection, lest, while I have preached unto others, I myself should be a cast away.

III. The CHAPTER of TABERNACLES.

ALL men are but passengers and pilgrims through this world; and it is a fatal mistake to think we are possessors of any thing, of houses or lands, when we are no more than tenants and occupiers in this transitory life. Some dwell in stately palaces; and many more in poor cottages; but all are born to the same mortality. If the poor man's hut drops into decay, he dies never the sooner: and if the house of the rich is founded upon a rock, he lives never the longer.

To prevent all mistakes from distinctions of this kind, the holy Patriarchs, Abraham, Isaac, and Jacob, inhabited no lofty cities, built no strong holds; but lived in tents or tabernacles, with which they removed from place to place, as God was pleased to order them. This was very remarkable in their case; because they did it in a land which God had promised to them for an inheritance:

thereby signifying, that they did not accept of the earthly land, but looked for *a better country, that is, an heavenly*. When the children of Israel were journeying to Canaan (to give us a pattern of the state of man in this world) they lived by encampments in a wilderness, removing their tents from place to place for forty years, and ending their days in that unsettled way of life. Even when the people were fixed in Canaan, good men still devoted themselves to live as sojourners and pilgrims. We see this in the example of the Rechabites, who renounced the pleasures and possessions of the world, and dwelt in tents as their holy fathers had done before. Even God himself was pleased to partake of the condition of his people; making himself, even under the law, that stranger upon earth which he was to be afterwards under the Gospel. The place of his worship in the wilderness, and long afterwards was not a house, but a tent and a tabernacle; and when the Word was made flesh, he is said to have *tabernacled* amongst us; living as one who renounced this world and all its possessions; more unprovided of house and land,

land, than the foxes of the earth or the birds of the air. The passage from this world to the other is much more easy to those who live in this manner. The man of the world, who fixes his abode here, is violently torn away at his death, as a tree pulled up by the roots, and hath no prospect after it: but he who lives in a tent is easily removed. If we live in faith, we should die in hope, knowing that, if *our earthly house of this tabernacle be dissolved*, we have another building, an house not made with hands, eternal in the heavens. When we leave this land, on which we never rested, we find a better country, in which we may fix with safety; when we leave the buildings of this world, which fall into decay, we find an eternal city, whose builder and maker is God.

No subject is perfectly understood, till it excites devotion in us; and we should endeavour to give that turn to it, in some such way as this.

Lord, make me ever mindful, that I am a pilgrim and stranger upon earth: a passenger and traveller through this transitory life, to the possession which thou didst promise to our forefather Abraham,

and the heirs of his faith. As I have here no abiding place, let me be content to lead a changeable unsettled life, if thou seest it good for me, as a tent is removed from one station to another; that, when all my journeyings and encampments through this wilderness shall be finished, I may *see the felicity of thy chosen, and rejoice with thine inheritance;* dwelling with thee for ever in that holy land, and that heavenly city, which thou hast prepared and builded for thy holy Patriarchs, and, with them, for all those who *through faith and patience* shall *inherit the promises. Amen.*

THE QUESTIONS.

Q. What is a Tabernacle?

A. A tent, stretched out with cords, and moveable from one place to another.

Q. Who dwelt in these habitations?

A. The holy Patriarchs, Abraham, Isaac, and Jacob.

Q. Why did they inhabit such dwellings as Tabernacles?

A. To remind them daily that they were strangers upon earth.

Q. Had

Q. Had not God promised them the possession of the land in which they dwelt?

A. Yes; but he made them live in it as travellers or sojourners, to shew them and us, that the hope of all his Saints is in another life.

Q. Who else lived in Tabernacles?

A. The children of Israel, in their journeyings through the wilderness.

Q. How long did they live in this way?

A. Forty years: so that the whole generation of them who were brought out of Egypt finished their course, short of the promised land, in their unsettled habitations.

Q. Did good people understand what God intended by their dwelling in tents?

A. Certainly; because some dedicated themselves freely to this way of life, after they were settled in towns and cities.

Q. Who were such?

A. The Rechabites; whose father gave them a charge to renounce the world, and live as the Patriarchs had lived before.

Q. What was the house in which God dwelt at first with his people?

A. It was a Tabernacle set up in the wilderness.

Q. Why did God dwell in such a place?

A. To shew that he would be a stranger upon earth as we are, and dwell in the tabernacle of a mortal body.

Q. What are we to learn from these things?

A. That all the Servants of God are to renounce the world, and live like strangers upon earth.

Q. What do they hope for by so doing?

A. They prepare themselves for a better inheritance in heaven.

Q. Why does the Apostle call our bodies *tabernacles?*

A. Because we lead a travelling life in them, and they are soon to be taken down as a tent is.

Q. How do the children of this world live?

A. They build houses and buy lands, as if they were to live for ever; when perhaps their tent may be taken down this night, and their soul required of them.

Q. What

Q. What is the best improvement of this and other subjects of the Scripture?

A. To make a prayer to God upon them.

THE TEXTS.

Gen. xiii. 18. xxv. 27. Numb. x. 28. 2 Sam. vii. 6. Jer. chap. xxxv. John i. 14. Acts vii. 1, &c. Heb. xi. 9. 2 Pet. i. 13, 14.

IV. THE CHAPTER OF WAR.

WHAT a strange thing is war! yet we see it every where; and we ourselves are engaged in it, whether we will or not. There is war in the natural creation; the hawk is always in arms for the seizing of his prey; the lion and the wolf are at war with cattle; birds and beasts are persecuting one another; and the innocent are destroyed by the cruel and rapacious. Even in seas and rivers there are greedy monsters

which

arms against nation, and a
vided against themselves.
all this permitted?—For ma
sons; but for this above all
the enemies we see, we n
the enemies we do not see.
visible world is also at wa
war in heaven. God him
enemies among Angels th
strength; principalities and
confederate against all the gr
ciful designs of heaven: s
which they began there, i
upon earth against us men
vation. We are therefore
state of war, and are acc
listed as soldiers at our b
Jesus Christ is the *captain*
under whose bann

with this difference, that ghostly dangers are a thousand times worse than bodily, and call for more valour and more vigilance. Being therefore soldiers, we are to do as soldiers do.

1. We are to put on the whole armour of God. There is the helmet to save the head in natural war; and there is the protection of God, the *helmet of salvation*, in spiritual war. There is the *shield of faith*, which we are to hold up against the fiery darts of the enemy. There is the *sword of the spirit*, the word of God, *sharper than any two-edged sword*, which, when skilfully used, will give mortal wounds to the adversaries of our faith.

2. We must practise the prudence which is necessary in earthly war; considering that we are here in an enemy's country, in continual danger of being surprised by evil spirits, who are always upon the watch: and therefore obliged to be sober and vigilant. A drunken soldier, in a time of war, is in danger of death: a drunken Christian is in danger of damnation. All levity and dissipation, and foolish jesting are to be avoided,

avoided, as tending to make the mind effeminate and careless, and insensible of its dangerous situation in this life; in consideration of which, we are to *pass the time of our sojourning here in fear*, as they do who are encompassed with enemies.

3. We are to study the interests of the two parties at war. We are to know, that the grand enemy of man, which is the Devil, hath his allies who assist him in his warfare against us: these are the World and the Flesh. The World receives his principles, and works with him, by the great force of custom, fashion and example; the Flesh warreth against the spirit, and is to be denied and mortified, as we stop and seize the supplies of provision, when they are upon the road to the camp of an enemy.

4. Then, lastly, as the mind of the soldier is intent upon victory, and he runs all hazards to obtain it; so hath the Christian the same object in view; sin and death are to fall before him and the kingdom of heaven is to be the prize.

All the prospects and chances of the spi-

spiritual warfare are to be seen, as in a glass, when we read of the wars of the Hebrews in their progress from Egypt to Canaan: how God fought for them in a case when they could not fight for themselves, and overthrew the Egyptians in the Red Sea. How Jericho fell before the priests; as the world and its power fall before the sound of the Gospel; how Gideon prevailed over the host of Midian with his lamps and his pitchers; as the enemies of the truth are defeated by the light of the word in earthen vessels: how Sisera, that grand enemy of the people of God, fell by the hand of a woman; as the powers of earth and hell are conquered by the faith and fortitude of the Church. From all which, and other like cases we gather, that *if God be for us, who can be against us?*

But then, we are to remember, that the same people, whom no force could conquer, no diabolical enchantments could prevail against, were destroyed by the wiles of the enemy, and the bewitching power of temptations from bad company, with the false doctrines and idolatrous festivals of heathenism; all

which dangers await us every hour of our lives. *He that endureth to the end shall be saved:* and then our Captain shall settle us, as Joshua did the people, in the promised land: the *Lord himself*, like him who shouted and sounded for the fall of Jericho, *shall descend from heaven with the shout* of the angelic host, and the trumpet of victory shall be sounded: every enemy shall be cast under our feet, and we shall pass with triumph from this world of fear and danger, to reign with the conqueror in his glorious kingdom. This is the great subject of Christian triumph and thanksgiving, all expressed in these few words of the Apostle—*thanks be to God which giveth us the victory, through our Lord Jesus Christ.*

THE QUESTIONS.

Q. What are we to learn from the consideration of *war*?

A. That we have ghostly enemies, against whom we are to be constantly in arms.

Q. Who are these enemies?

A. The devil and his angels, who oppose

oppose the great work of God for the salvation of man.

Q. What are we made at our baptism?

A. Soldiers of Jesus Christ, the Captain of our salvation.

Q. What is the Christian profession called?

A. The fight of *faith*, which alone can give us the victory.

Q. Is man able by his own strength to oppose his spiritual adversaries?

A. He knows nothing about them till God warns him of his danger.

Q. How are we to stand against these enemies?

A. As soldiers do in war.

Q. What are the arms of the spiritual warfare?

A. The helmet of salvation, the shield of faith, and the sword of the spirit.

Q. What temper of mind are we to preserve?

A. We are to be sober, and vigilant, and fearful of surprise.

Q. Which are the three great enemies of man?

A. The Devil, the World, and the Flesh.

Q. How are you to defend yourself against the Devil?

A. To resist him, stedfast in the faith.

Q. How against the World?

A. Never to take its word, or admit of its authority.

Q. How against the Flesh?

A. By mortification, abstinence, and self denial.

Q, What is the great object to a Christian soldier?

A. The hope of a victory over sin and death, and of obtaining the kingdom of Heaven, the prize of our calling.

Q. Where may we see and learn the nature of the Christian warfare?

A. From the wars of the Hebrews in the Scripture.

Q. From what events in particular?

A. From the overthrow of Pharaoh and his host in the sea.

Q. From what others?

A. From the fall of Jericho, the defeat of the Midianites, the death of Sisera, &c.

Q. What do you infer from these things?

A, That God still fighteth for us, and

that

that all his enemies shall perish as these did.

Q. When the king of Moab could not prevail against the Israelites, neither by force, nor enchantments, what was done?

A. They were destroyed by the allurements of bad company.

Q. What will happen when Jesus Christ shall triumph over all his enemies?

A. He shall descend from heaven with a shout, with the voice of the Archangel, and with the sound of the last trumpet.

Q. How was this foreshewn?

A. Jericho, for a pattern to us, fell before Joshua with the same circumstances.

THE TEXTS.

Rev. xii. 7. *There was war in heaven.*

2 Tim. ii. 3. *Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth, entangleth himself with the affairs of this life.*

2 Cor. x. 3. *We do not*
flesh: for the weapons of
are not carnal, but mi
God, to the pulling do
holds.

Joshua x. 24. *Put you*
necks of these kings.

Rom. xvi. 20. *The*
shall bruise Satan un
shortly.

1 Thess. iv. 16. *Th*
shall descend from heav
with the voice of the arc
the trump of God.

some to dishonour. All things made of earth are frail, and easily broken: and though they are finely figured, and painted and gilded, they are but earth still, and a fall destroys them.

I come from the hands of my Maker, as clay from the hands of the Potter, and am called a vessel because I have a capacity to hold either good or evil. In the language of the Scripture a person and a vessel are the same thing. Paul is called a *chosen vessel:* and he exhorts the husband to give honour to the wife as to the *weaker vessel.*

The same power which formed me hath wisely given unto me my station and my use in this life. As the clay doth not reply against the will of the Potter, so must not I find fault with the state of life to which God hath called me, but conform myself to it, and be useful in my place. I shall still be happy and respectable, if I do my duty in an inferior station, and fulfil the will of God, which is the great end of man's being in this world, and his greatest honour in every state of life. O how vain is it for man to resist God, and exalt himself,

is a *Potter's vessel* shattering
a *rod of iron,* which can brea
with a touch.

In respect to his mortali
superior to another. The
poor, the honourable and d
must all die. The stroke
break them as a Potter's ves
the distinction between then
for the vessel of honour is
the rest, when it is broken.

When I see the fragmer
tered about in a Potter's f
exact pattern of a buryi
which the bones of men lie
fore the pit, and their b
mixed with the clay out
were made. But to give
the consideration of th

matters not where my body is buried, because my burying place, wherever it may chance to be, is paid for with the blood of Christ; and I shall rest in this assurance, that although I have *lien among the pots*, a broken vessel, in appearance, cast away and forgotten, yet is my immortality secure, and I shall rise as with *the wings of a dove*, and be glorified as with *colours of gold*. From being a vessel of earth, I shall be as that vessel of gold which held the hidden manna; and as that was placed in the holy of holies, so shall I be translated to the heavenly sanctuary.

If then, I who am now a weak and frail mortal, am capable of being thus raised and glorified in the vessel of my body, how careful should I be to keep it *in sanctification and honour*, and not live *in the lusts of concupiscence* as the Gentiles did, who knew not God, nor Jesus Christ, nor the power of his resurrection!

THE QUESTIONS.

Q, What is the work of a Potter?

A. He maketh vessels out of clay, and fashioneth them as he pleaseth.

Q. Why is God compared to a Potter?

A. Because he forms man out of the clay, and appoints every one to his station and use in life.

Q. Why is man called a vessel?

A. Because he is capable of holding that which is put into him, whether it be good or evil.

Q. How ought we to submit to God's appointment?

A. It is as vain to find fault with the state to which he has called us, as it would be for a vessel of earth to dispute against him that formeth it.

Q. In what sense are all Christians, vessels of honour?

A. Because the grace of God, or spirit of life, is given to Christians of every degree.

Q. In what respect are all men equal?

A. They are all made of the same clay, and death shall break them all in pieces.

Q. What

Q. What may we liken to a Potter's yard, with fragments scattered about it?

A. A church-yard or burying-ground.

Q. Was such a place ever set apart for burials?

A. The Potter's field at Jerusalem was purchased with the price of Christ's death, to bury strangers in.

Q. What may that teach us?

A. That if we live by faith, as strangers in this world, we may rest in hope at our death.

Q. Why so?

A. Because the place to bury strangers in was paid for with the price of Christ's innocent blood.

Q. And what is our hope in death?

A. That, although we lie as broken earthen vessels, we shall be restored and glorified at the resurrection.

Q. How ought we then to regard and keep this vessel our body?

A. We ought to keep it *in sanctification and honour*, not in *the lust of concupiscence* as *Heathens* did, who had not this hope,

Jer. xviii. 6. *Behold as the Potter's hand, so are ye in O house of Israel.*

Rom. ix. 21. *Hath not power over the clay, of the to make one vessel unto honour ther unto dishonour?*

2 Cor. iv. 7. *We have th in earthen vessels.*

Matt. xxvii. 7. *And the sel, and bought with them field to bury strangers in.*

Psalm lxviii. 7. *Though among the pots, yet shall wings of a dove, that is co ver wings, and her feathers*

1 Thess. iv. 4. *That ev should know how to posse and honour.*

VI. THE CHAPTER OF REDEMPTION.

TO *redeem* is to buy a captive back again with a price from slavery; as poor Christians often are, when they have been unfortunately taken at sea by barbarous Turks and Moors.

My Catechism hath taught me that *God the Son hath redeemed me.* What am I then without being redeemed, but a slave and a captive? My person is forfeited to God for Sin, and under sentence of death: and my soul is under the power of Satan, to follow sin with my heart and affections, and live in the service of it: neither is there any liberty for me, till *the Son shall make me free,* and redeem me from the power of Satan unto God. Such as the Hebrews were in the house of bondage before Moses came to deliver them, such am I in the Egypt of this wicked world, if I am without a Saviour. They were delivered from death by the blood of the Passover: and I have redemption through the blood of Christ. I am not redeemed

the [illegible]
a ransom for us all, and [illegible]
of the world.

The unbelieving Jews, b
ignorance, boasted that the
in bondage: not understand
were born in sin, and that a
a life of slavery, from w
but the grace of God in Je
deliver us. Some Christian
and as blind as the Jews
knowledge of the bondag
of the necessity of a sacri
fered, a price to be paid,
to be made for all thos
saved. The vain traditi
thers destroyed those Je
deceit of human phil
these Christians. Whe
[illegible] he dances about

thy service the true *liberty of the sons of God.*

THE QUESTIONS.

Q. What do you mean by the *redeeming* of mankind?

A. To *redeem* is to buy a person back again from a state of captivity, by paying a ransom for him.

Q. What ransom did God take for the Hebrews, when the Egyptians were slain by the destroying angel?

A. The blood of a lamb.

Q. And what ransom does he take, to save you from death?

A. The blood of Christ.

Q. Man is then a slave by nature?

A. He is a slave to sin, and through the fear of death is all his life-time subject to bondage.

Q. Whose power are sinners under?

A. They are under the power of Satan, as the afflicted Hebrews were under the power of Pharaoh.

Q. What was Egypt to the Hebrews?

A. It was the house of bondage.

Q. And what is your house of bondage?

lusts.

Q, What is perfect freed

A. The service of God.

Q. Why so?

A. Because it delivers u
ranny and torments of our
passions.

Q. Why did the Jews l
were free?

A. Because they did
that they were born in si
der the boudage of it.

Q. Why do Christian
are born in sin?

A. Because they trus
ceit of philosophy, whic
of human pride.

Q. What did the H
brought out

THE TEXTS.

Rom. vii. 14. *But I am carnal, sold unto sin.*

23. *Bringing me into captivity to the law of sin.*

24. *O wretched man that I am, who shall deliver me from the body of this death?*

Eph. i. 7. *We have redemption through his blood.*

1 Cor. vi. 20. *Ye are bought with a price.*

Rev. v. 9. *Thou hast redeemed us to God by thy blood.*

1 Pet. i. 18, 19. *Ye were not redeemed with corruptible things, as with silver and gold—but with the precious blood of Christ, as of a lamb without blemish and without spot.*

Exod. i. 13. *And the Egyptians made the children of Israel to serve with rigour, and they made their lives bitter with hard bondage.*

Exod. xx. 2. *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

ur ge.

38. *If the Son make y shall be free indeed.*

Eph. iv. 8. *He led capti* —i. e. He enslaved him who us.

VII. The CHAPTER WILDERNESS

WHEN I read of the jo Hebrews from Egyp by the way of the Wilder pattern of my own life, an trials I am to undergo as a

begins, an escape from the power of sin. As they were supported by manna and the waters of a rock; so must I live by bread from heaven, and my thirst must be satisfied by the waters of life. The end of this my pilgrimage upon earth is the possession of the heavenly land which God hath promised to me; but in the way to it, I must undergo trials and temptations of every sort, and die in this wilderness, as Moses and his people did, before I can attain it. As they proceeded by encampments, and wandered many years in the wilderness; so is my life a pilgrimage: and their example assures me, that I have here no abiding place, no fixed habitation.

They became tired of eating manna, and wished to return back to Egypt, the place of their captivity; and I am in danger of returning to this sinful world, which I renounced and forsook at my baptism. In my way, I am to meet with enemies, whom my fearful heart will magnify and represent as giants, never to be faced and conquered: but still if *God be for me,* as he was with the Israelites, when they fought against the

Heathen doctrine ... debauch and draw away my truth, and lead me into uncl life; as the Israelites were le the idolatry and licentiousne wicked Moabites. The dan company will always be nea through life; as the mixed m unruly people, who followed in the wilderness, were alwa ting some mischief among th tion.

My heart may be infected ritual pride of *Corah* and I and I may fall into the p sins of schism and rebellion be above the sins of the temptations take place up ... to conceive high

wards and forwards; thence I am to learn, that I also may faint and fall by the way, for want of patience and perseverance. Many begin well, and go on so for a time; but by and by they are offended and wearied, and will walk in the ways of God no longer: therefore I am not only to begin my course in this wilderness, but to *endure unto the end*, and so shall I *be saved*.

Of these trials and dangers, and of many others, do I see an instructive pattern in the history of the people whom God led through the wilderness. O that I may be wise, to consider and apply what the blessed Apostle St. Paul hath taught me; that *all these things happened unto them for ensamples, and are written for our admonition on whom the ends of the world* (the accomplishment of all that went before) *are come: wherefore let him that thinketh he standeth* (for this is the great lesson I am to learn) *take heed lest he fall*. 1 Cor. x. 11, 12.

THE QUESTIONS.

Q. What do you see in the journey of the Israelites through the wilderness?

A. I see a pattern of all the trials and dangers of the Christian life.

Q. How does your journey begin?

A. With baptism as theirs did.

Q. How were they supported?

A. By manna: and I must also live by bread from heaven.

Q. Of what did they drink?

A. Of that spiritual rock, Christ, from whom we also have the waters of life.

Q. How did the people relish the heavenly manna?

A. They became weary of it, and wished to eat flesh again in Egypt.

Q. And how are you under the like temptation?

A. My heart may be tempted to return from the spiritual life of Christianity, to the carnal life of the world.

Q. Did not the people fear the enemies that were in their way?

A. Yes: they were terrified at the sons of Anak, as I am apt to be terrified at the enemies of my salvation.

Q. How

Q. How are you to be supported?

A. By an assurance that he who assisted them will assist me against every enemy.

Q. By what may you be led aside?

A. By the false doctrines and customs of this wicked world.

Q. Who was Balaam?

A. A mercenary prophet, who suffered himself to be hired to curse the Church of God.

Q. What became of him?

A. He was destroyed in battle, as all the enemies of God's Church shall perish at last.

Q. Who were the mixed multitude?

A. A set of carnal strolling people, whose evil example was often followed by the congregation.

Q. Who was *Corah?*

A. A rebellious Levite, who claimed an authority against Moses and Aaron.

Q. What are you to learn from the impatience of the people, who were wearied by the length of the way?

A. That I am never to be weary of well-doing, nor of following God in the way of his commandments.

Q. On

me [illegible]
was with Moses and [illegible]
people into Canaan, will also
feet into the way of peace.

THE TEXTS.

1 Cor. x. 1, 2. *All our*
baptized unto Moses, in the
the sea.
V. 3. *They did all eat*
ritual meat.
V. 4. *And did all dri*
spiritual drink.
V. 5. *With many of t*
not well pleased.
V. 6. *These things w*
ples. [illegible] *There hath*

VIII. THE CHAPTER OF DEATH.

WHAT could our Saviour mean, when he said, *let the dead bury their dead?* How can one dead man bury another? This can never be, unless the word *dead* be taken in two different senses: for then, a man who is dead in one sense, may be buried by another, who in a different sense is as dead as he: that is, *dead in trespasses and sins.* To be carnally minded is *death*, saith the Apostle: and the poor prodigal son in the parable, having lived in that state of mind till his conversion, the father says of him, This thy brother *was dead, and is alive again.*

Man has a soul and a body, each of which dies in its own way; and so either of them may be alive while the other is dead. This case gives occasion to many strange sayings in the Scripture. There is a sense in which Adam died on the day when he sinned; and there is another sense in which Adam lived nine hundred and thirty years. Adam deli-

vered down a natural life to all us that are born of him; but the only inheritance he could leave to our spirits, was that death to which he was fallen. It is this death of the spirit which makes it necessary for every man to be born again. We are baptized, that we may have a new life from the spirit of God; and when it is begun, it must be kept up by the means of grace; as the living seed which is hid under the earth is brought forward by the powers of heaven, which can reach it there, and act upon it. The means of grace, by which the Christian life is nourished, are—prayer, the word of God, the Lord's Supper, the ordinance of the Church, the company and conversation of godly people, with an awful attention to the providence of God over our lives and actions, for correction and preservation: yea, and even the wicked, who have no grace in themselves, do often increase it in other men by their hatred and persecution. Among the means of grace we are likewise to reckon self-denial and mortification; and also the sickness and pains of the body, which are frequently made such to those who *suffer them*; according to what the

pious

pious king Hezekiah said of his own case—*In all these things is the life of my spirit.* Isaiah xxxviii. 16.

If a Christian lives, he will breathe, like a man alive; he will aspire to God and heaven in his affections, and be *fervent in prayer:* he will talk like a man alive; and his speech will be edifying, and minister grace to the hearers; he will eat and drink; and his food will be the food of the mind, the *hidden manna,* the bread which cometh down from heaven, and giveth life unto the world; he will eat the flesh of the Son of Man, and drink his blood: there will be in him all the signs of spiritual life and growth; and he who thus liveth and believeth *shall never die.*

On the contrary, there are multitudes of people who seem to live, but are no better than dead; and they might as well be in their graves: they are, properly speaking, *unburied dead.* They have in them nothing of the life of the Gospel, nor any symptoms of it; no sight, no sense of spiritual things, no appetite, no affection. This we shall find, if we make trial of them. We may preach to

into their ears, or ...
give them warning of the fir
ment, and of eternal damn
would hear nothing. If w
watch them night and m
should find that they never
lips in prayer to God. Sh
wonders of his word, they
the sun of the noon-day shi
eyes of a dead man witho
unless it be that of making
sooner. If we offer to ther
life, they want it not: for
hath no appetite. Were
men as visible as their boo
see as much difference
Christians, and the childre
as betwixt a living beal
... corpse. And now



of deaths, we are to consider; that as he who standeth may fall; so he that now liveth may be dead; *twice dead,* as St. Jude speaketh: dead once by nature, and dead again unto grace. The pleasures of this world will extinguish the life of a Christian—*She that liveth in pleasure is dead while she liveth.* When an affection to this world enters into the mind and takes possession of it, all heavenly affections will die in it. The envy and pride of false wisdom will put out the eyes of the mind, as in the Scribes and Pharisees of old, who were incapable of the love of truth. In short, whatever tends to *quench the spirit* and *choak the word,* does in effect destroy the life of God in the soul of man.

Deliver me, O Lord, from this death! and grant that, being dead to sin and to the world, and buried with Christ by baptism, I may serve thee as a *new creature,* in *newness of life.* If I forget thee, and become cold in my affections, and my spiritual life should ever be in danger of decay, let me hear that voice which called the dead to life—*Lazarus come forth—young man, I say unto thee, arise—Talitha cumi.*

Q. What did our Saviour m
he said, *Let the dead bury the*
A. He meant, that all they w
are dead in sin, are fitly empl
they are burying dead bodies.
Q. Can the soul die whil
lives?
A. It may be as senseless
venly things, as a dead bo
things of this world.
Q. If Adam lived nine
thirty years, how is it tru
on the day when he sinned
A. He died in spirit.
Q. Why is it necessary
born again?
A. Because, as the chi
spiritually de

can that be, since it is *appointed to all men once to die?*

A. They who live unto God never die; and they who are dead unto God never live.

Q. In what sense is a Christian dead while he is alive?

A. He is dead to sin and to the world; alive with Christ by faith.

Q. How does it appear that wicked men are dead?

A. Because their eyes receive no benefit from the light of God's word.

Q. Have they any hearing?

A. They are as deaf to the Gospel as if they were dead.

Q. Have they any appetite?

A. They neither hunger nor thirst after righteousness.

Q. Are they also dumb?

A. Yes; because they never say their prayers.

Q. How do men fall into this death?

A. By neglecting the means of grace.

Q. Who are they that are dead while they live?

A. They who are carnally-minded and live in pleasure.

Q. How then ought we to live?

A. To

life decaying within us, ...

good?

A. To think we hear Jesus Ch
calling to us, as he did to Lazarus
other dead people, to arise and co
forth from our sins.

THE TEXTS.

Matt. viii. 22. *Let the dead*
their dead.

Eph. ii. 1. *And you hath he q*
ened, who were dead in trespasses
sins.

Gen. ii. 17. *In the day that*
eatest thereof thou shalt surely die.

Luke xv. 32. *This thy brothe*
dead, and is alive again.

Rom. i. 13. *Yield yourselve*
... *alive fr*

IX. The CHAPTER of the MARRIAGE of the KING's SON.

THE *fate* of the disobedient Jews, and of all unprofitable Christians, is set before me in the parable of the Marriage of the King's Son. The state of the Gospel, being intended for the life and happiness of all that are called to it, is thence to be understood as a state of mirth and enjoyment: and it is accordingly represented as a plenteous feast on occasion of a great and honourable marriage, to which people of all sorts are invited. God, the King of kings, ordained the union of his Son Jesus Christ, with the Church; and, at the celebration of this mystical marriage, a feast is prepared of oxen and fatlings; and all things are made ready for the guests. The Gospel hath its feast, (for, saith the Apostle, *let us keep the feast*) in which all the sacrifices of the law are fulfilled in the one sacrifice of Christ, which we commemorate in the Christian Church.

But

given up to ...
light of it, and followed the
Others, full of the pride and
doctrine, rose up against t
of God, and persecuted th
death; for this wickednes
wrath against them, sent fo
of the Romans to destro
derers, and burn up their
They are called murderers
crucified Jesus Christ, as
the prophets before, and
teous blood shed upon th
be avenged upon them.
sited, as is here said; and
burned with fire.

These, to whom the w
first preached, being so
the Apostles of Jesus Ch

of all characters, and people of all nations (according to another parable, which compares the kingdom of heaven to a net cast into the sea, which gathereth of every kind both bad and good) which remain together till the separation is made. For the day of inquisition cometh, when the King comes in to visit his Church, and examine into the character of all his guests. There he finds those who are at a wedding without a wedding garment; who are in the Church of Christ, assembled with other people, and yet are no Christians. Anciently, at baptism, a white garment was put upon those who were admitted into the Church, as a sign of their sanctification, and a lesson to purity; but as the swine, when it is cleansed, returns to his wallowing in the mire: so do many Christians forfeit the purity of the Christian character. When the question shall be put to such, how they came into the Church without repenting of their sins; what shall they say for themselves? The case is so plain, that the Christian profession will not consist with a sinful life, that they stand speechless, con-

to say ...
another—They who walk unwo... their vocation, will have their lot those who rejected the Gospel. A Jews were visited with fire and s so the unprofitable Christian, who l ed of his liberty, will be bound han foot, as an unworthy slave, and cast outer darkness, into the regions o ment, where the blessed light of presence doth not reach, to give li comfort; but misery and despair for ever and ever.

I am therefore to consider that not Israel that are of Israel; all w Jews that were circumcised; all Christians that have been brou baptism into the Church; for m called, but few are chosen. Un ... of things, bad and g

any privileges I have at present, unless I use them right: and must give all diligence to *make my calling and election sure.*

THE QUESTIONS.

Q. Who is meant by the *King* in this parable?

A. *God*, the King of Heaven.

Q. Who is the *King's Son?*

A. Jesus Christ, the Son of God.

Q. What does the *marriage* signify?

A. The union of Christ with the Church.

Q. What is the marriage feast?

A. The feast of the Christian Passover, in which all the sacrifices of the law are fulfilled.

Q. What was meant by the turning of water into wine at the marriage feast in Cana in Galilee?

A. The new doctrine of the Gospel, or the spirit of the law of Moses, kept till the latter time of Christ's coming into the world.

Q. Who were the *servants*, whom God sent out to invite men to this feast?

o whom they

A. They were persecuted and put
leath.

Q. Wha makes men despise the in
ation which God sends to them by h
ministers?

A. Too much attention to this worl
which becomes so important to the
who are engaged by it, that they ma
light of another.

Q. Who were the people to whom
messengers of God were first sent?

A. The Jews.

Q. Which was their city?

A. Jerusalem.

Q. What armies were they, whom
King in his wrath sent against them

A. The armies of the *Romans.*

Q. Why are the Jews called

Q. What is meant by the *high-ways*, to which the servants of God were sent?

A. The wide world of the Gentiles.

Q. Of what sort are the guests who attend the feast?

A. People of all nations and of all characters both bad and good.

Q. Doth the church of God comprehend bad people?

A. The kingdom of heaven is as a net cast into the sea: and the bad are not separated from the good, till it is brought to shore at last.

Q. When will the King come in to see his guests?

A. At the day of judgment, when all they will be found out who are unworthy of a place in the church.

Q. What is the wedding garment?

A. A garment of white, to signify the purity necessary to the Christian character.

Q. What excuse will wicked men make for themselves at last?

A. They will be condemned of their consciences, and have nothing to say.

Q. What is *outer darkness*?

A. The place of torment, to which

ut being ...

A. He may be called to the least, and found unworthy at last.

Q. What is then the duty of all who are called into the Church of God?

A. *To make their calling and election sure.*

THE TEXTS.

Matt. xxii. 1, &c. or the Gospel the twentieth Sunday after Trinity.

THE CHAPTER OF THE

task-masters; and I am bound to the works of sin, which are base and miserable, till I am redeemed from the power of Satan unto God. But from the tyranny of Pharaoh, God was pleased to deliver his people by the hand of Moses, when they had offered the Passover.

If the children of Israel had refused or neglected to sacrifice the Passover, they would have died as the Egyptians did: and what else will become of me, unless I keep the feast of the true Passover Jesus Christ? who is to me and to all Christians what that Lamb was to the people of God in Egypt.

Some of the ceremonies, with which the Passover was offered, are to teach me what Jesus Christ was to be, and what he should do for me; and others are to teach me, what I am to do for myself, and for him. The Passover was a Lamb; and he is the Lamb of God which taketh away the sin of the world. Its blood was sprinkled on the post of their doors; and his blood was sprinkled on the wood of his cross: it was without blemish, as he was without spot of sin. A bone of it was not to be broken:

he wrath which fell upon
nd I also *have redemption through*
blood.

As to myself, my duty is plain fr
he nature of the case; that unless
celebrate the Passover, the *wrath of G*
will *abide* upon me Without eati
and drinking my body has no life; a
my soul will have none, unless I
spiritual meat, and drink spiritual dri
Except ye eat the flesh of the Son
man, and drink his blood, ye have
life in you, said the Passover hims
(John vi. 53) In like manner as
Hebrews kept this feast, so mus
They kept it with eating *bitter he*
and I must keep it with wholesome
tification and true repentance.
unleavened bread; so must I

journey out of Egypt; so must I remember that this life is a journey, and that I am hastening to go out, and be delivered from this land of bondage.

THE QUESTIONS.

Q. What were the children of Israel commanded to do, that they might be saved from the destruction which fell upon the Egyptians?

A. They were commanded to sacrifice the Passover.

Q. What would have happened to them if they had not done this?

A. They would have died as the Egyptians did.

Q. What did they do with the blood of it?

A. They sprinkled it upon the door-posts of their houses.

Q. Who is your Passover?

A. Jesus Christ, the Lamb of God.

Q. Where was his blood sprinkled?

A. Upon the wood of his Cross.

Q. And what is the effect of it?

A. The wrath of God, which abideth upon this wicked world, is turned away from Christians.

Q. Why

Q. Why were they ord
break a bone of it?

A. Because the bones of
not be broken on the Cro
of the two malefactors.

Q. After they had offer
of the Passover, what did t

A. They did eat the fles

Q. And what are we to

A. Christ our Passover h
for us, we are to keep the

Q. How are we to kee

A. We are to keep it i
Hebrews kept it in figure.

Q. With what cerem
keep it?

A. With eating unleave
bitter herbs, and having

Q. What else?

A. I am to remember, that life is a journey, and that I am a pilgrim and a stranger, hastening to be delivered from this house of bondage.

THE TEXTS.

1 Cor. v. 7. *Christ our Passover is sacrificed for us, therefore let us keep the feast. Not with old leaven, nor with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth.*

Exod. xii. 3—30.

John xix. 36. *These things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.*

XI. The CHAPTER of the VINEYARD.

THE prophet *Isaiah* describes the favour of God to his church, and his judgment upon its disobedience, under the parable of a Vineyard, well planted and cultivated, but bringing forth sour grapes, and therefore given up to be devoured and trodden down by evil beasts.

The fruitful hill, on which this vineyard was planted, is the Hill of Zion, to which all the blessings of eternal life were promised. As a vineyard is fenced, so was the church of God separated from the Gentiles; who were cast out of Canaan to make way for the people of God, as the stones are cast out of the ground where a vine is to be planted. The choice vine signifies the children of Abraham, of the most godly stock, brought out of Egypt and settled in Canaan. The tower of the Vineyard is the church; the wine-press is made to receive the fruits of good works: but as *wild and sour* grapes are not accepted by the

the husbandman to make wine of: so evil works are hateful to God, and occasion the destruction of his Church. When Jerusalem had sinned, the fence of the Vineyard was taken away, and the heathens were let in upon it. The first temple was destroyed, and the Jews were carried captive to Babylon: as the second temple was afterwards destroyed by the Romans: and Jerusalem is trodden down of the Gentiles to this day. Briars and thorns now grow in the Vineyard of God; a wild and unprofitable generation of unbelievers have possession of the country. As the showers of heaven fall to no purpose on a barren land; so God withholds his grace from a wicked people.

Every Christian Church must expect to be visited as Jerusalem was, when it is no longer worthy of the grace of God; and I must expect that he will deal with me, and with every one of his children singly, as with the Church at large; for his ways are just and equal to all. If I am fruitful as a good vine, I shall continue to be a branch in Jesus Christ; and being planted on earth, I shall flourish in the

up, and cast forth as a branch nothing but the fire. Every man tion is from God; but every ma struction is from himself. Wh be done more for a vineyard th been done for me? Therefore if I be judged of God, his judgment just; and all men, even I mysel confess it so to be at last.

THE QUESTIONS.

Q. What is the Vineyard in th ble of Isaiah?

A. The Church of Jerusalem.

Q. What is the fruitful hill?

A. Mount Zion on which the was built.

Q. Who were the stones that were cast out of it?

A. The heathen Canaanites.

Q. Why are they called stones?

A. Because people out of God's Church are hard, and incapable of bringing forth any fruit.

Q. What was the choice vine?

A. The stock of Abraham.

Q. What is the tower.

A. The temple.

Q. What is the use of a wine-press?

A. To receive the fruits of the Vineyard.

Q. What are these fruits?

A. Good works.

Q. What are wild grapes?

A. Evil works; the fruits of man's nature without grace.

Q. What is meant by taking away the hedge?

A. Letting in heathen enemies to devour it.

Q. What doth Christ say of Jerusalem?

A. That it should be trodden down of the Gentiles.

Q. How doth God prune a vine in a spiritual sense?

A. Evil men, ...
Jews, or unbelieving Gentil
Q. What is meant by con
clouds that there shall be n
A. Withdrawing the bles
grace.
Q. What is every Christ
who is unfruitful?
A. That God will jud
judged the Church of Jer

THE TEX

Isaiah v. 1—7. Psal
Matthew xxi. 33—41
John xv. 5. *I am th*
branches; he that abide
in him, the same brin
fruit: for without me y

XII. THE CHAPTER OF THE PRODIGAL SON.

BY two brethren of opposite characters two parties of people are signified; the one good, the other evil. In *Cain*, that wicked wretch who slew his brother, we have a pattern of the whole world of unbelievers; in *Abel*, of the whole army of persecuted saints and martyrs, from the creation to the day of judgment. When Rebekah was about to bring forth twins, the Lord said unto her, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels.* The same is intended in the parable of the Prodigal Son. Here are *two manner of people*, the Jews and the Gentiles, represented to us under the persons of two brethren, the elder, and the younger; and their characters are suitable in every respect. The Jew is at home, and lives in the house of his father, that is, in the Church of God: the Gentile, who was also in it

from the beginning, departs from the true worship, and goes *afar off* into idolatry. The parable shews us, first, what became of him: and secondly, how the Jew behaved upon his brother's repentance and conversion. When the Gentile left the Church of God, he carried off the substance of what he had there been taught: but it was soon wasted, and a famine succeeded; such as the world suffers, when it has not the *word of God* to live upon. Thus falling into riot and debauchery, such as was practised by the Heathens, even in their religion, the prodigal becomes fit company for swine, and is disposed to feed as those filthy creatures do. His misery brought him to himself: and he resolved to return to the house of his father; wherein the lowest and the meanest were better provided for than he. The father remembers no more what he had been, but receives him with tenderness and affection: puts on him the *best robe*—gives him the cloathing of righteousness—puts *a ring* on his hand, to signify that he is again adopted as a son—and his feet, which were bare,

are

are *shod* with the *preparation of the Gospel of peace.* The *fatted calf,* the sacrifice, so long reserved, and in which all other sacrifices were fulfilled, is killed for him; and he partakes of the feast with mirth, and music, and dancing, that is, with all the pleasures of devotion, which are no where to be found but in the house of our Father. He is now raised from the death of sin unto the life of righteousness: he *was dead,* and *is alive again*—he was *lost,* as a poor straying, starved sheep, but is now *found,* and received into the fold.

The proud selfish Jew, seeing the conversion and reception of the Gentiles, is filled with envy instead of charity. *Thy brother is come,* said the servants: but that which gives pleasure to the angels of Heaven, the conversion of a sinner, gives no pleasure to an envious mind. When God, of his infinite mercy, *granted to the Gentiles repentance unto life,* the Jews were so angry, that they determined never to come under the same roof with them; and they hold their wicked resolution to this day. They justified themselves, and pleaded that

hardly, and ...
in fact they had all al
privileges of the Chur
the first claim to all its
would accept of them.
time when they refused
house of their father,
wandering about the *fi*
There they are to this
we suppose they will
Gentile shall once m
and *his* time also shall

THE QUES

Q. What does th
by two brethren?
A. Two manner

A. Afar off into the country of idolatry.

Q. And how did he live there?

A. In spiritual fornication with idols, and in all manner of wickedness.

Q. What is meant by the famine which came upon him?

A. The emptiness of the mind, which has lost the word of God: for *man liveth not by bread alone*, but by the word of the Lord.

Q. What is it to feed swine?

A. To satisfy our own sinful lusts: and he who doth that, is all the while empty himself, and perishing with hunger, because the mind is unsatisfied.

Q. Why is it said, that he *came to himself*?

A. Because he who lives in the pleasures of sin is like a man out of his mind, and so continues, till his sufferings brings him to his senses.

Q. How does his father receive him?

A. As God receives all penitent sinners, who see their own misery, and confess their sin.

Q. What is the best robe?

A. The clothing of righteousness.

Q. Why

A. [illegible]
nour and authority, as a son
house.

Q. What is meant by the
his feet?

A. The preparation of
peace, without which we
pared for the journey of li

Q. What is signified
calf?

A. The feast of the
Christian sacrifice.

Q How did the Jew
admission of Gentile C
Gospel?

A. They were beyo
fended at it, as the eld
parable.

Q. How do they arg
[illegible] the

of life, and refusing to be made members of the Church of Christ.

Q. And where are they now?

A. They are still without the church of God, and wandering about the field of this world.

Q. What is the change made in a penitent sinner, when God hath received him?

A. He is *passed from death unto life*, and restored as a straying lost sheep to the fold.

Q. What then is a man in the state of sin and impenitence?

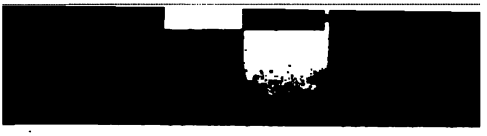
A. He is *lost and dead*.

THE TEXTS.

See Luke xv. 11, &c.

MAN is never found more worth
than when he boasts of his
dignity; nor more foolish, than w
he is proud of his own wisdom. W
he saith I am rich, and have need of
thing, God tells him, that he is
and miserable, and blind and n
How different are the sentiment
God and Man, when man himself i
subject! So low and wretched is the
dition of man by his natural birth i
that sometimes he is said to be *sick*
sin, sometimes to be *dead* in it, some
to be *possessed* by it, like a man
raving with an evil spirit.

No words can be too strong to



looked down upon our lost condition, and brought us to a state of health and safety under the terms of the Gospel. Nothing can be plainer than the duty arising from these considerations. If God hath so saved us, we ought also to save one another if we can. He who is thus wonderfully delivered, must have neither sense nor godliness, unless he is disposed to acts of kindness towards his suffering neighbour in all his wants and afflictions. When Jesus Christ had represented this case to one who consulted him; *Go,* said he, *and do thou likewise.*

Such is the doctrine, and such the duty set before us in the parable of the *Samaritan.* There we learn that a man was once in *Jerusalem,* the holy city, and went down from thence to *Jericho,* a city under a curse from God for the sin of its inhabitants: that, in the way from the one to the other, he fell into the hands of the destroyer; who, like a robber on the road, stripped him of his raiment of innocence and righteousness, and *wounded* him, so as to leave him *half dead;* dead in the *spirit,* his better

part.



ministra-
this condition, they mu
leave him as they fou
blood of bulls and of g
offer, cannot take away
the Priest and the Lev
then, that which they
done by him who com
and is the end of it
who, while upon thi
mankind, was reviled
and hated as an alien;
tan so hated and r
acknowledge the Sa
He finds the poor w
ing helpless upon
compassion on him.
wine into his wou
Holy Spirit, which l
blood of

into it. There the *Host*, who is the minister of God, is under a charge to *take care of him*, and is supplied with every thing necessary to restore him, and complete the cure. When our Samaritan shall *come again* this way, as he hath promised to do, then, at his second coming, he will reckon with the host, and *repay* him, and every man, according to his works.

O Lord, if I am this man, so fallen, and so raised up, grant that I may know myself and thee; my own misery, and thy goodness. Let not any false doctrines of human pride keep me ignorant of myself, nor any pleasures of the world tempt me to neglect so great a salvation; that, having received the blessings of thy visitation, and followed thy example in doing good according to my ability, I may be rewarded by thy mercy out of thy heavenly treasure; for I believe that thou shalt *come again* according to thy promise, to *repay me* and every man for what we shall have done, in all those things, and toward all those persons, which thou hast committed to our charge, Amen.

Q. What do we learn from
of the good Samaritan?

A. The fall of man, and l
and our own duty.

Q. How is his fall signifie

A. As a going down fro
to *Jericho.*

Q. What is Jerusalem?

A. The holy city, or life o

Q. What is Jericho?

A. A city under a curse,
world of sin.

Q. What is it to go down fr
lem to Jericho?

A. To depart from Paradi
world.

Y. What happens to man i

Q. What happened to Adam when he fell into sin?

A. He found himself naked.

Q. What did they do beside?

A. They wounded him.

Q. With what?

A. With sin, which is the sting of death.

Q. Why are they said to have left him *half dead?*

A. Because man, when he fell into sin, did not then die in body, but in spirit, in the better half of him.

Q. Who are the Priest and Levite that see him and pass by?

A. The ministers of the law, who were to pass away, because their sacrifices could not take away sin.

Q. Who comes after them, to do what the law could not?

A. Jesus Christ, the Saviour of fallen man.

Q. Why does he call himself a *Samaritan?*

A. Because he was hated by the Jews, as the Samaritans were; and they reviled him under the name of a Samaritan;

goes to save him.

Q. What does he apply, when he l
up his wounds?

A. Oil and wine; the spirit of
and the blood of redemption.

Q. What is oil remarkable for?

A. It cures the bite of a serpent

Q. What is the *Inn*, to whic
wounded man is carried?

A. The Church.

Q. Who is the *Host* of it?

A. The Minister.

Q. What charge is given to him

A. To take care of those wl
committed to him.

Q. And what is he to expect?

A. That he who calls himself
maritan, will *come again* to *repay*

Q. What duty are you to lear

THE TEXTS.

Luke x. ver. 25—38.

XIV. THE CHAPTER OF THE PATRIARCH JOSEPH.

NEXT to the history of our blessed Saviour himself the story of Joseph in the book of Genesis is most wonderful and affecting. When we read, how wise and innocent he was, how his father loved him, how his brethren persecuted him, we cannot help pitying and loving him. Even the distress of his wicked brethren is attended with such remorse and perplexity, that we pity them also. But when Judah pleads for Benjamin, and Joseph discovers himself, the scene is so affecting, that we cannot refrain from tears. In the three greatest lines of his character and history, he was a

When St. *Stephen* pleaded bef
Jews, he pointed this story of
against them in such words, th
saw their own wickedness in
Joseph's brethren, and fell into
gnashing upon him with their te
bringing their wickedness home t
in such plain terms. For such
seph had been, such was Jesus
whom they had lately crucifiec
had done unto him as their for
had done to their patriarch Joseph
character, in every part of it, b
strongest testimony to the his
Jesus Christ: so strong, that th
who heard it, were not able to
For, saith St. Stephen, *the Pa*
(his own brethren) *moved wi*

The Patriarch *Judah* was the *seller* of Joseph; and his namesake *Judas*, sold Jesus Christ. We see Joseph in a prison between two malefactors, and promising life to one of them, as Christ did to one of those who suffered with him. We see him again cast into a pit; there to be dead and forgotten; but brought alive out of it. His coat was dipped in blood; as Christ wore a purple robe, and appeared (as the prophet had foretold) in dyed garments, stained with the blood of his sufferings.

In Joseph's exaltation, his brethren, who had persecuted him, fell down before him to the ground; and so to Jesus Christ, once mocked and persecuted by his brethren, every knee shall bow. Joseph was made a Saviour to his father and all his house, and fed them with bread according to their families, in a time of famine; as Jesus Christ is the true bread to Jew and Gentile, to whom all the tribes of the earth must come to be nourished unto life eternal.

The character of Joseph preaches to me the same lesson of patience and perseverance

ea by my [illegible]
exalted, I must be *abased:* that, if myself pure, I shall be delivered those who accuse me falsely: and God is with me in my afflictions, not only save myself, but be made strument of salvation to others; strangers, as those of my own fam household.

The QUESTIONS.

Q. What think you of the of Joseph?

A. There is no finer story.

Q. Which are the most affecti

Q. What do the brethren of Joseph impute their distress to?

A. To their iniquity in selling their brother.

Q. Who is it that convicts the Jews of their wickedness against Jesus Christ, from the history of Joseph's sufferings and exaltation?

A. St. Stephen, in the seventh chapter of the Acts.

Q. In what particulars was Joseph a figure of Jesus Christ?

A. In being pure and innocent, and beloved of his Father.

Q. In what other?

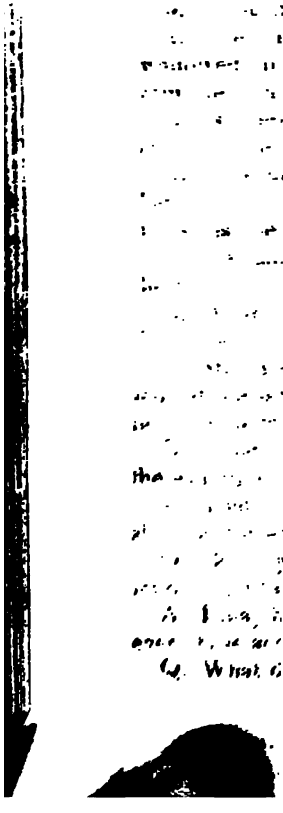
A. In being persecuted and sold by his brethren, and suffering under false accusation with two malefactors.

Q. In what others?

A. In many others. He was exalted among heathens, and became a Saviour to them and to his own family.

Q. Do you find any thing of Christ's death and resurrection here?

A. I see Joseph's coat dipped in blood, as of one that had died a cruel death; I see him cast into a pit, and there



Q. What do you learn more?

A. I

A. I learn to forgive, and to do good to those who injure me, as Joseph received his brethren, and never upbraided them with their wickedness.

THE TEXTS.

John i. 11. *He came to his own, and his own received him not.*

Acts vii. 9. *The Patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions.*

51. *As your fathers did, so do ye.*

52. *Which of the prophets, have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One.*

XV. THE CHAPTER OF MOSES.

DID not Moses himself forewarn the people, that the Lord would *raise up a prophet like unto him?* Therefore,

fore, when I see what Moses was, may thence know what Christ was be. So the Apostle St. Paul tells u that Moses, as the servant of God, w a faithful minister in his house, for *testimony* of those things which were be spoken afterwards (Heb. iii. 5.) that if we look to the ministry of Mos we shall find it *bearing witness* to t ministry of Christ; and thence we sh draw the conclusion, that as Moses w sent to deliver the Hebrews, so Jes Christ came to redeem all mankind. T history of Moses was set before t Jews by St. Stephen in such words, th they could not avoid making the co parison. and drawing the consequen for themselves. His history comprehen the particulars, 1st, of his *birth*; 2 his *character*, as God's minister; 3 his great *work*, in delivering the peopl and 4th, the *reception* he met with fro his brethren.

When Moses was born, there was order from a cruel King to kill all t male children; but Moses was mir culously preserved. At the birth of Chris Herod slew the infants in Bethlehem

b

but he was saved in Egypt, where Moses had been saved before. As the minister of God he was mighty in words and deeds, which is the very character given of Jesus of Nazareth by the two disciples who were walking to Emmaus. Moses received his authority when God appeared to him, and *spoke* to him, from a *flame of fire* in a bush; and Christ received his honour, when the *voice* came to him *from the excellent Glory*. (2 Pet. i. 17.) Moses ascended up into the Holy Mount of God, and received the divine law, which he gave to the people; as Christ ascended, and gave the word of his Gospel to be preached by his Apostles, and received by all the people of the world. Moses shewed his power in slaying an Egyptian, as a sign to the people, that God would deliver them from their enemies by his hand; as Christ shewed his power over Satan, the enemy of mankind, to convince the people that he was sent to be the Saviour of the world. And accordingly as Moses delivered the people, and brought them out of Egypt, so hath Jesus Christ delivered us from the

lich St. Stephen ...
s great Moses, this mighty worker
iracles, this deliverer of his peo
om the greatest misery and servitu
at ever were upon earth, how was
ceived; how was he treated? He
hrust away and *refused* by his b
hren; so was Christ *rejected* by
Jews. Therefore as Moses, though
fused and thrust away, was *sent* fr
God *to be a ruler and deliverer;*
was Jesus Christ, though hated and
at nought by his brethren, and resis
in his mighty works, and condem
and crucified; yet was this same J
Christ sent to be the true Messiah.
he had not been *persecuted* and *ref*
he would not have been a *prophet*
...*to Moses*; if he had not been *sol*

this world, as Moses did, the *reproach of Christ;* and count it of more value than the favour of a court, or the wealth of the whole world. If I do good, I must be content to be spoken of as an evil doer; if I would be glorified with him hereafter, I must *suffer* with him here.

Secondly, I must not regard the humour of the world, nor follow a multitude to do evil: when Moses was absent with God in the mount, the people below forgot him, and made a calf, and offered sacrifice to the idol, and rejoiced at the work of their own hands: so is Jesus Christ forgotten by his people since his departure into heaven; and they sit down to eat and drink, and rise up to play; not considering that as Moses came down unlooked for, and executed judgment on the offenders, so will Christ return at an hour when they are not aware, to judge those who have forgotten him, and take vengeance on their impiety and disobedience.



THE QUESTIONS.

Q. Who was it that urged for the truth of Christianity against the Jews, from the history of their lawgiver Moses?

A. St. Stephen, in the 7th chapter of the Acts.

Q. What did Moses himself say?

A. That the Lord should raise up a prophet like unto him.

Q. In what respect was Moses like unto Christ?

A. First in his birth; at the time of which there was a massacre of infants; and he was saved in Egypt, where Christ was saved from the power of Herod.

Q. What was the character of Moses?

A. He was a prophet *mighty in words and deeds*; which is the character of our Saviour.

Q. What great work was Moses sent upon?

A. To deliver the people out of Egypt; *as Christ* came to save us out of this *sinful world.*

Q. How

Q. How was Moses received by the people?

A. When he came to deliver them, they quarreled with him, and disputed his authority.

Q. Was that any argument against Moses?

A. None at all; for although they refused him, yet did God truly send him, to be their saviour from the miseries of Egypt.

Q. What argument doth St. Stephen draw from hence?

A. That if Christ was the true Saviour of the world, and *like unto Moses*, it was necessary he should be rejected, and thrust away by his own people.

Q. How were the Jews who had crucified Christ, affected by this argument?

A. It was so strong, they could not bear the force of it; but *gnashed* at St. Stephen with *their teeth*, to signify how ready they were to devour him.

Q. Does Stephen carry his argument beyond Joseph and Moses?

A. Yes; he tells them their fathers had persecuted all those prophets, those

Acts, chap. vii. ver. 19—40.

XVI. The CHAPTER of t BODY of MAN.

AS the body of man is made i different members and limbs, tended for their several uses, and of them in higher, some in lowe tions; so in like manner are di men formed together into one bo

a king are like a body without a head. As the eyes guide the feet, so do the wise and learned direct the simple. The business of the hands is to work; and in a community many are born to labour, and without them a city cannot be inhabited. As the feet go about for the service of the body, so must the lower sorts be messengers and attendants to their superiors. As the stomach receives that food and nourishment which gives strength to the limbs; so must every government receive tribute, that it may be able to maihtain its power, for the execution of the laws, and the defence of the people.

In an army, which is another sort of body, there is one who is in the place of the king, and acts as a head to all the rest. He uses his spies, as the head uses the sight, that he may see what is necessary to be done. Some are officers and counsellors; others are officers and not counsellors; and the common soldiers are to come and go, and do as they are commanded. A body of soldiers is called a *regiment*, from their being disposed to exact order, and under strict

can exercise its power,
upside down, it becomes weak and
less.

God is the God of order; and he
appointed it to prevail every where
our good. Even in the world at l
the lights of heaven bear rule, an
earth and the sea know their p
But most of all is order to be obs
in the Christian society; and every
else is but as a lesson to teach us
which is the best of all. *As the*
saith the Apostle, *is one, and hath*
members, and all the members of
one body, being many, are one
so also is Christ; that is, *the b*
Christ, which is the *Church*.
here the head is Christ himself
under him, all the members, fitly

tering to the necessities of others, some as ears to receive what others teach; some to govern and order things; others to be under direction in a lower station, as the feet in a natural body. But all these are to consider, that, whatever their place may be, they have but one common interest, and are all animated by the same life. In the natural body there is no schism, no division, no disputing of one part against another; all the members suffer together, and all rejoice together; and so it ought to be in the body spiritual: for to divide the body is to divide Christ, if that could be done. It is a good thing to have an higher place, and to be of more eminent use in this body; and it is an honour much to be coveted: but the most excellent way of all, and that in which every member hath its share, is to preserve the unity of the body, by a principle of love and charity, which is the first of all virtues, and shall outlast all other gifts; for it shall survive after death, and constitute the chief happiness of heaven. The Apostle St. Paul is no where so urgent as when he presses upon

Q. What doth a *body* mean, wh
is applied to a society?

A. It means a company of p
disposed in an orderly form, as
members are in the body of man.

Q. What doth this comparison
teach us?

A. The use and duty of *subo*
tion.

Q. What is subordination?

A. The placing of some pers
offices and stations *under* others.

Q. Who is the head of such a
A. The king, ruler, or leader.

Q. Who are the *eyes?*

A. The wiser sort, whose du
to see and learn for the benefit

A. The lower sort of people, who attend upon the higher.

Q. Are some better than others on this account?

A. All are necessary to one another, and are therefore all to be honoured in their stations.

Q. Who is the author of order?

A. God.

Q. How do you see this?

A. I see the senses and powers which are intended to direct us, placed in the *head*, the *uppermost* part in the body.

Q. Where do you see it again?

A. In the order of the world, where the sun and moon, that rule over the day and night, are placed above, and the earth and seas below.

Q. How doth St. Paul apply this similitude of a body?

A. To the Church of Christ, and the order of the persons who belong to it.

Q. Who is the head of the Church?

A. Jesus Christ; who is also the head of all the kingdoms of the world, *King of kings, and Lord of lords.*

Q. What is the life of that body which we call the Church?

A. The

Church.

What is the great duty we are to rom this consideration?

That of Christian unity; for as the bers of the same body all feel for another, and all suffer or rejoice her, so should all Christians.

What sin doth this teach us to rstand and avoid?

That of Church division, which we *schism*.

Why is this such a great sin?

Because it is contrary to the greatest all virtues, which is Charity: also, it *unnatural* that any body should be at mity with itself: and it is destructive, cause such a body, either in whole in part, must perish. No limb can ... severed from the life of

t: which shall endure in heaven, n all other things shall fade and ıh away.

THE TEXTS.

aiah i. 5, &c. *The whole head is , and the whole heart faint. From sole of our foot even unto the l, there is no soundness in it; but nds, and bruises, and putrifying .*

ol. i. 18. *He is the head of the , the Church.*

om. xii. 4. *For as we have many ıbers in one body, and all members e not the same office; so we, being y, are one body in Christ, and every members one of another.*

ph. iv. 15. *Speaking the truth in , (we) may grow up unto him in things, which is the head, even ist;*

rom whom the whole body fitly ed together, and compacted by that ch every joint supplieth, according he effectual workings in the measure

Verse 4. *There is ...*
rit.
Read also 1 Cor. chap. xii. and xiii.

XVII. THE CHAPTER OF TH PRIEST AND THE SACRIFICE

A PRIEST is a person chosen of G to intercede for the people; tha to stand against heaven and earth, to for both. He presents offerings prayers on the part of the people; pronounces pardons and blessings o

cession, and the shedding of inno-
blood, there can be no remission to
l man.

eing born a child of wrath, under
nce of sin, and subject to death,
but dust and ashes: dust by death,
ashes by condemnation. My body
t return to the dust from which it
taken; and if God were to visit my
as he might in justice do, with the
of his wrath, nothing would remain
ne but an heap of ashes, a sad mo-
ent of unexpiated sin. In this state,
n do nothing to save myself: I can
suffer what God pronounced on
m, "*In the day thou eatest, thou
t die.*"

o shew how I am saved from this
h, an innocent creature, a lamb, an
a sheep, was brought to the altar
be consumed instead of the offerer.
n me should suffer what the burning
ding victim suffered, unless God had
ointed a priest to intercede for me,
a sacrifice to die for me.

but then, I am to understand, that
blood of bulls and of goats, or of the
over itself, *cannot take away sin.*

These were only the prophetical signs of the law, to teach men that Jesus Christ should act once for all as a priest and sacrifice, to take away the sin of the world. Unless his death had been foreordained of God for the salvation of man, there never would have been any such thing as a priest or a sacrifice heard of in the world; they would have had no meaning, and would have been of no effect.

As the death of Christ was foreshewn to the faithful by bloody sacrifices before he came; so now, after he is come, his death is commemorated, and its benefits communicated, by the signs of bread and wine, the new Passover of the Gospel, in which we are said to *eat his flesh* and *drink his blood*, and except we partake of this sacrifice, we have no more life in our souls, than our bodies would have without meat and drink. So long as there are offerings, there must be priests to offer. Jesus Christ does not act in person under the Gospel, any more than under the law; he is present with us only by those persons who are ordained to act for him;

and

and every true priest must be of his making; for *no man taketh this honour to himself, but he that is called of God.* No man can act for a king, but he who hath the king's authority; so can no man act for God but he whom God hath appointed. Who are they that make light of priests, and neglect the Christian sacrifice? None but they who *have* no priests, or who think they *want* none, or that they can make priests of themselves. Jesus Christ is indeed the only true priest: and every Christian praying to God through his merits, is in private a priest to himself: but priests must be appointed of God, to commemorate the sacrifice of Christ, and communicate the benefits of it from the altar to the congregation, and pronounce pardon and absolution (that is, forgiveness of sin) from him to the penitent sinner.

This is God's way of forgiving sin: for the *teaching* of our minds, and the *trial* of our faith and obedience. Proud people, who understand not the ways of God, think no man great enough to rule them, no man good enough to pray for them; not considering, that no man

ore God ... of his ministers, but o... ity in them. He that despiseth says our Lord to his ministers seth me; and he that despiseth me, iseth him that sent me; so said es and Aaron against *Corah, Da-*, and *Abiram*, who presumptuously le priests of themselves; *What are Your rebellion is not against us, against the Lord.* He who hath no iest, hath no sacrifice: he who hath no crifice, must be a sacrifice for himself: herefore if I forfeit the benefit of Christ's eath, *there remaineth no more sacrifice for sin*, but a *certain fearful looking for of judgment and fiery indignation*, such as fell upon *Sodom* and *Gomorrah*, and uch as there would be upon me, a ...ind, if there were neit

THE QUESTIONS.

Q. What is a priest?

A. An intercessor appointed of God to present offerings and pronounce blessings.

Q. Who were they that observed the rites of priesthood and sacrifices?

A. All ages and nations, till human philosophy of late time invented a religion without a Saviour.

Q. Why is man called dust and ashes?

A. Because he is subject to death, and to the fire of God's justice against sin.

Q. How is this to be turned away from us?

A. By Jesus Christ placing himself in our stead as a sacrifice.

Q. What did the sacrifices mean under the law of Moses?

A. They shewed his death?

Q. Are priests necessary under the Gospel?

A. They are now of another order; but they are still priests as before.

Q. Why so?

A. Because Melchisedec is called the priest

A. There never would have
but for Jesus Christ; for all oth
and through him, who is the
priest from the beginning to t
the world.

Q. Who are they that despis

A. They who have none, or t
want none.

Q. Who gives authority to p

A. God; who will vindicat
his own authority, which must
ported, not for our sakes, b
own glory.

Q. Suppose we forfeit the
of the priesthood, and sacrific
Christ?

A. There remaineth for us
thing but, that *judgment* and

of the priesthood of Jesus Christ and his ministers?

A. It is all explained at large in the Epistle to the Hebrews.

THE TEXTS.

Heb. v. 1. *Every high priest taken from among men is ordained, that he may offer both gifts and sacrifices for sins.*

Gen. xxii. 13. *And Abraham went and took the ram, and offered him up for a burnt offering, instead of his son.*

Gen. xviii. 27. *I have taken upon me to speak unto the Lord, which am but dust and ashes.*

Rom. viii. 3. (margin) *By a sacrifice for sin he condemned sin in the flesh.*

Lev. ix. 24. *And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering.*

1 Cor. v. 7. *Christ our Passover is sacrificed for us; therefore let us keep the feast.*

Heb.

soever sins ye remit they are remitte
them.

1 Cor. x. 16. *The Cup of bl*
which we bless, is it not the comm
of the blood of Christ.

XVIII. The CHAPTER GLORY.

I AM to praise God, for havin
me the *hope of glory.* W
glory? It signifies the bright shi

the light dwelleth in the sun, and from him it is spread over all the creation below, where no object has any light of its own. So the glory of the invisible heavens is with God; and from him it is communicated to angels and saints, who have no glory but what they receive from Him. All objects, on which the sun shines, are in a glorified state, compared with those on which it doth not shine: so it is impossible to be in the presence of God without being shone upon and glorified; therefore, when God himself shall be made manifest, and his *light* shall shine, *we shall all be changed:* and our change shall happen *in a moment,* in the *twinkling of an eye:* for so doth light break out suddenly, and shine upon all things.

While we live upon this earth, our light is interrupted with darkness, and our summer is followed by winter. One half of the earth's globe is in darkness, and they that inhabit it are turned round every day into its shadow: but if we are lifted up into the heavens, farther than the extent of the earth's shade, our day would be uninterrupted, and

All that is heavenly, or co
heaven is bright and glorious;
is earthly partakes of darkness
Jesus was transfigured, his rai
came white as the light itself
the angel of the Lord descend
liver Peter, a light shined in t
at midnight. When Moses
with God upon the Mount, hi
tained the light which had sh
it, so that the people could
fastly look upon him. When
peared to Paul in the way to I
such was the glory of the light
tended him, that all the comp
the earth; and Paul himself
blind.

How shall I who am now i

the kingdom of darkness! It is possible to love darkness rather than light: God forbid that I should be of that mind! But I shall be so if my works are evil: therefore let me now put away the works of darkness. Then let me take the word of God, as a light unto my path. As Christ endured the Cross, and despised the shame of it, for the joy that was set before him; so let me bear the sufferings of the present time, whatever they may be, knowing that they are *not worthy to be compared with the glory that shall be revealed in us.* Let me be constant in using the means of grace, that I may be prepared by them for the enjoyment of glory. So shall God who breathed into me the breath of life from the spirit, enlighten me at last with his presence, when my body shall be *raised up in glory*: and *mortality* shall be *swallowed up of life*; as the darkness of the earth is drowned and overcome by the light of heaven pouring in upon it at the rising of the sun.

Q. What is glory?

A. It signifies the bright
the light.

Q. What is the glory of t
creation?

A. The sun.

Q. What is the glory of th
of heaven?

A. God himself.

Q. What shall glorify the S

A. The presence of God.

Q. How doth the Scriptu
him?

A. As having no *variab*
shadow of turning: like to w
subject to who inhabit this ea

Q. How did Christ appear
was transfigured?

A. A light shone in the prison when Peter was delivered by an angel.

Q. What was the effect when Moses conversed with God?

A. A glory remained on his face, too bright for the people to behold.

Q. How are you to obtain the glory which is promised?

A. By putting away the works of darkness.

Q. Who are they that love darkness rather than light?

A. They whose works are evil.

Q. How is the mind to be glorified now?

A. By conversing with God as Moses did.

Q. How can that be done?

A. By reading and studying his word.

Q. How are you to prepare yourself farther?

A. By bearing, as Christ did, the sufferings of the present time?

Q. How farther?

A. By using the means of grace; for it is grace only that leads us to glory.

[illegible]al. xix. 1. *The heavens declare the*
[illegible]*y of God.*
[illegible]om. xvi. 27. *To God only wise be*
[illegible]*y.*
Luke ix. 29. *And his raiment was*
[illegible]*ite and glistening.*—32. *And when*
[illegible]*y were awake they saw his glory.*
2 Cor. iii. 7. *The children of Israel*
[illegible]*uld not stedfastly behold the face of*
Moses for the glory of his counte
[illegible]*nance.*—V. 18. *But we all, with ope*
(unveiled) face beholding as in a gla
the glory of the Lord, are chang
into the same image from glory
glory.
Luke ix. 26. *He shall come in*
[illegible]*and in his Father's an*



X. THE PREACHER'S PICTURE OF OLD AGE.

N the 12th Chapter of *Ecclesiastes*, the preacher admonishes me to dedi- e my youthful days to the service of *Creator*, considering the *evil days* ich are coming upon us, when all faculties of our minds and bodies ll fail us under the infirmities of age. r then, as the preacher beautifully re- sents it to us, as in a glass or mirror, *sun and the moon and the stars are rkened*; the superior powers, which e in the body of man, as the hea- ly luminaries do in the world; the derstanding and reason, the imagina- n and the memory, are obscured, as en the clouds interpose between us d the lights of the firmament. In the rlier season of life, the clouds of af- ction having poured down their *rain*, ey pass away, and sunshine succeeds; t now the *clouds return after the in*; old age itself is a continual sor-

gin to shake and *tremble*, as *strong men*, the shoulders, whe strength of the body is placed which were once able to bear weight, begin to stoop and *bow selves;* and the *grinders*, the teet gin to fall away, and *cease* to d work, *because they are few. those that look out of the w are darkened:* the eyes, those dows of the body, through whi look at all things abroad, as w out from the windows of a hous come dim; and he that uses ther one who looketh out of a winc the night. *Then the doors ar in the streets*; difficulties and o tions attend all the passages of th and digestion becomes weak wh

ready to leave their disturbed rest at the crowing of the cock. *The daughters of music are brought low:* the voice falls and becomes hoarse; the hearing is dull; and the spirits, now less active than they used to be, are less affected by the powers of harmony; and so sit in heaviness, hanging down their heads, as virgins drooping under the sorrow of captivity. Old age, being inactive and helpless, becomes *afraid of that which is high*; it is fearful of climbing, because it is in danger of falling; and being unfit to endure the hardness of fatigue, and the shocks of a rough journey, the *fears* which are *in the way* discourage it from setting out. Then the *almond tree flourishes*; the hair of the head becomes white, as the early almond blossoms in the hard weather of the winter, before the snows have left us: and even *the grasshopper becomes a burthen*, the legs, once light and nimble to leap, as the legs of that insect, and which used with ease to bear the weight of the whole body, are now become a burthen, and can scarcely carry themselves; and when the faculties thus fail, the *desire*

fails

prepare the way for that last
evil of our death, when *man*
his *long home*, and the *mour*
about the streets, lamenting hi
ture. Then the *silver cord*, th
whose coat is white and shi
cord of silver, is loosed, and
do their office. The circulatio
blood stops at the heart, the fo
life, as when a *pitcher*, whi
water, *is broken at the wel*
watering *wheel*, circulating
buckets, which it both fills an
at the same time, is *broken a*
tern. Thus do the vital m
cease in death; and the *dust*
the earth, to become such
before man was made out of it
immortal *spirit returns unto*

be a treasure of all useful learning; let my hands labour while their strength lasts, and my shoulders be ready and patient under every burthen; let my mind be ever looking out through the windows of my body, to see and learn; while the day-light is with me. Let the daughters of music be employed in the praises of God, before they are brought low: let my diet be that of sobriety and temperance, that the doors may not be shut in the streets before the time: and when my sleep shall be less, let my meditation be more on God and my latter end and the things of eternity. As the *outward man decayeth*, let the *inward man be renewed day by day*; that when my spirit shall depart, it may return with joy to God that gave it, and I may at last find an habitation, which shall be subject to no decay, when *this mortal shall put on immortality*. Amen.

THE QUESTIONS.

Q. What does the preacher mean by the *evil days*?

A. The time of old age.

Q. How

the sun, moon and stars?

A. The failing of the unders judgment, and memory.

Q. What are the keepers of th

A. The arms and hands, whi and defend the body.

Q. What are the *strong men*

A. The shoulders, in which c strength lies.

Q. Who are they that look ou windows?

A. The eyes.

Q. Which are the grinders?

A. The teeth which grind ou

Q. Who are the daughters of

A. The voice which sings, ears that hear, and the spirits w moved with music.

A. The legs, which are light and active in youth, but become a burthen to themselves in old age.

Q. What means the breaking of the pitcher at the fountain, and the wheel at the cistern?

A. The stopping of the circulation at the heart, and the ceasing of the motion in the lungs.

Q. Where goes the body?

A. To the dust, out of which it was taken.

Q. Where goes the spirit?

A. To God that gave it.

Q. What is the duty to be learned from all these considerations?

A. To remember my Creator in the days of my youth.

THE TEXT.

See Ecclesiastes, Chap. xii. ver 1—7.

THE END.

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